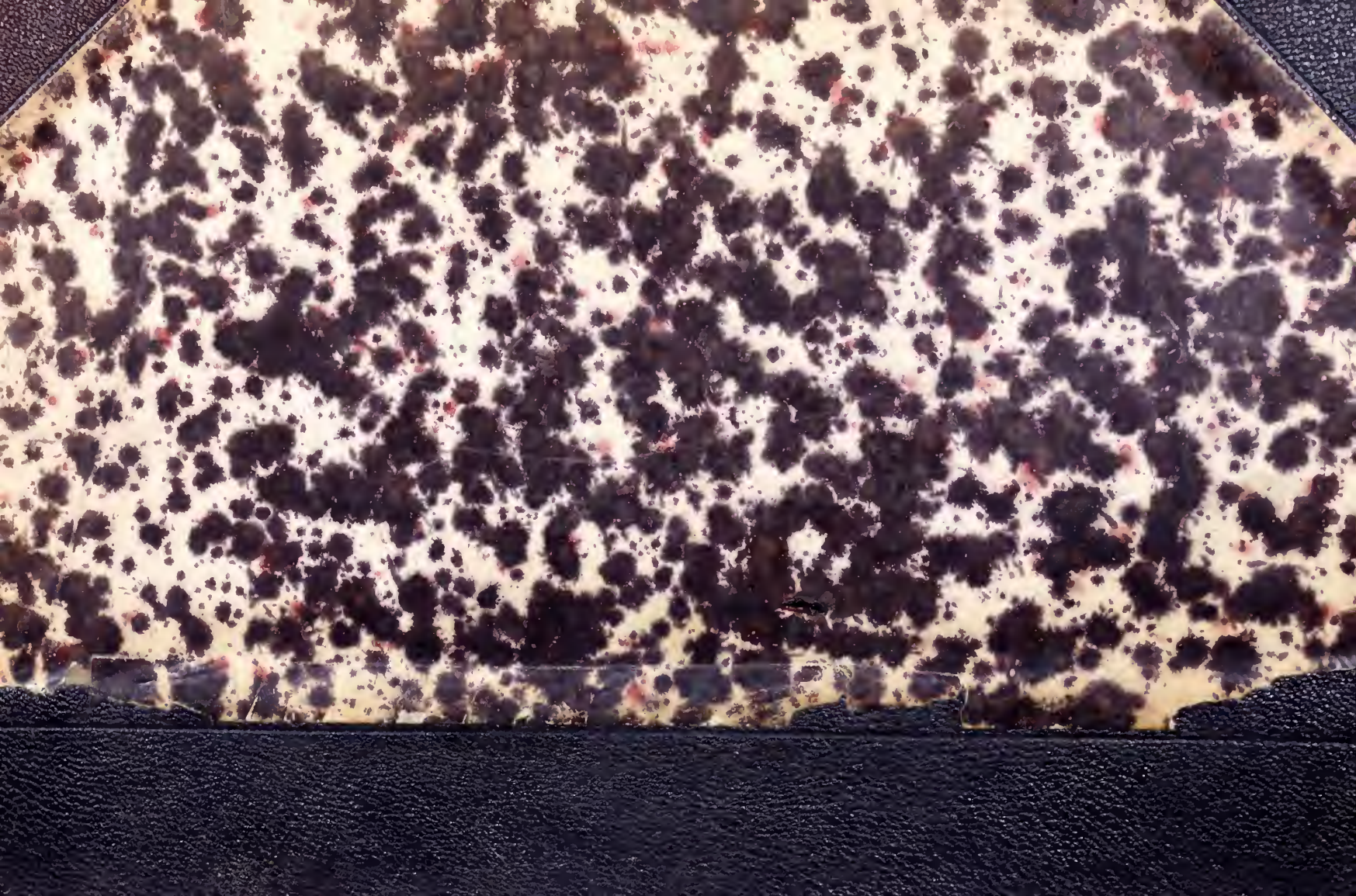

LIBRARY
Theological Seminary,
PRINCETON, N. J.
No. Case, I
No. Shelf, 7
No. Book,

Digitized by the Internet Archive
in 2015

https://archive.org/details/workofchristianc1311unse

THE

WORK OF THE CHRISTIAN CHURCH

At Home and Abroad.

MAY 1, 1863.

THE UNITED KINGDOM.

The Lord Chancellor has introduced an important bill for the sale of a number of small livings in the gift of the Lord Chancellors. He purposes to apply the money realised by the sale to the benefit of the livings themselves, which he believes that the proprietors of the estates would in many cases purchase, and would afterwards take an interest in improving. The bill has been received with much favour.

The Church Estate Commissioners have issued their twelfth general report. The Commissioners have transferred to the Ecclesiastical Commissioners for England during the past year a sum of 200,000*l.* cash, and a sum of stock equivalent to 100,000*l.* cash, in respect of the surplus proceeds of enfranchisements completed. The aggregate amount which has been paid over or transferred to the account of the Ecclesiastical Commissioners is now 1,000,207*l.* 2*s.* 6*d.*, in addition to 100,000*l.* in respect of interest which has accrued on the surplus.

The Convocation of the Province of York recently assembled. The business was generally unimportant. In the Lower House a resolution was adopted humbly to represent to the Upper House that it was with sorrow and humiliation, and with strong reprobation, that this house has witnessed the recent publication of two volumes by the Bishop of Natal, contrary to the articles, creeds, rules, and formularies of the Church, and inconsistent also with the truth, and subversive of the confidence of the people in the authenticity, of the Holy Bible. The resolution was sent up as a petition to the Upper House, but the Bishop of Durham thought it would be premature and unwise at present to take any steps in the matter, as such proceedings ought to be left in the hands of the Bishop of Cape Town.

The Bishop of Gloucester and Bristol, the well-known Dr. Ellicott, has added his testimony to that of his Episcopal brethren against the position attempted to be retained by Bishop Colenso. In reply to an address from a portion of his clergy, he says:—'We may indeed with justice denounce the grievous suggestion to which you allude—that ministers of our Church (if any such there be) who thus unhappily deny the authority of Holy Books so sanctioned and so believed in, should continue in an official capacity in the ministry of our Church. Nay, further, we are bound, with all Christian temperance and sobriety, but with language of most solemn earnestness, to call upon him—who, now holding the high office of a Bishop of our Church, not only himself denies what she believes, but suggests to others such a disloyal maintenance of that denial—at once to resign his present position in the Church of England. Earnestly do I trust that on serious reflection he may see the mere outward justice of following this necessary course, and may spare us all the pain of adopting those public measures for removing (as you justly term it) this reproach and dishonour from our Church which our faithfulness to our Lord and Master, and to the truths which He taught, must irresistibly compel us to take. Our plain English good sense repudiates the idea that supposed discrepancies in dates or numbers, or that old and worn-out difficulties, resting to a great degree on mere arithmetical details, are to shake our faith in Holy Records, which every age of the Church has venerated and believed in.'

The Bishop of Natal writes to the *Times*:—'As I find that all the bishops who have prohibited me from preaching in their dioceses go upon the assumption which was stated in their general address, that I am unable to use the prayers of the Liturgy or to discharge the duties of my episcopal office, I beg you to allow me to give a distinct and public contradiction to that assumption. I beg further to point out that the general assertions or insinuations of heresy which are made against me in their letters are contrary to the recognised principles of our Ecclesiastical Courts. . . . The Archbishop of Canterbury has already pronounced judgment upon me without a trial, though he would himself be the judge before whom my case would have to be heard, should I have to appeal from a decision of the inferior court.'

The *Times* defends the literature of the age against the charge of a general tendency to scepticism made by the Bishop of Durham. The defence is more clever than profound:—

'The Bishop of Durham's statement, then, is neither to the purpose nor founded on fact. We cannot answer

for his reading, but if he finds any considerable portion of it imbued with scepticism, and cleverly directed against the doctrine of plenary inspiration, then we can only conclude that he has given orders to his London publisher to send him down all the sceptical publications of the day. In that case we will venture to say that there lies before him the most unreadable, unsalable, and altogether most worthless mass of rubbish that paper, ink, and manual labour were ever wasted upon. This is not the literature of the age, and there is not the least occasion to refute it or mention it. The Bishop of Durham may dismiss it from his thoughts altogether and confine himself to the matter in hand—viz. Dr. Colenso's work, and a very few books which have recently appeared, more or less of a similar character. In regard to these the Bishop offers most excellent advice, both in the closing words of the quotation we have already made above, and in what follows. "This," namely, the wise and effectual defence of the faith, "can only be done by those who are diligent, well-instructed students of the Bible." Dr. Colenso has written upon the Bible, and he must be answered from the Bible. Indeed, when the noise of the present explosion and the falling of the rubbish has passed well away, it would be desirable that such of the Bishops as happen to be acquainted with the original languages, and the Clergy whom they consider to be best qualified for the purpose, should draw up a quiet and reasonable answer to Dr. Colenso. On a former occasion we commended his book to the notice of Convocation; and since that we have ventured the suggestion that so grave a case would not be adequately met by bowing the delinquent civilly out of Church. Dr. Colenso has thrown down his gage, and if the Church of England is worth its salt it has champions who can be trusted to take it up. The further action ought to be on the part of the Church, not of Dr. Colenso, who of course thinks he is right and the Church of England wrong. But there is no need to abuse anybody, much less to vapour about popular scepticism. It is mere weakness to fly off from a definite question capable of a very definite treatment to a frothy tirade about people and things in general.'

The North London Deaconesses' Institution is formed for the organisation of women's work in the Church of England. It is under the sanction of the Bishop of the diocese, who has approved of the rules. He also recognises the sisters when admitted as holding an official position in the diocese, and has permitted them to assume the title of Deaconess.

The Deaconesses are trained for the management of schools, hospitals, and the care of the sick, and have such instruction as to enable them to superintend that portion of parish work which is or can be intrusted to a woman.

The Deaconess is expected to devote her whole time and energies to the work so long as she continues to hold her office. She serves for a period of three years, renewable at pleasure, but is not bound by any vows, express or implied, either permanently or for a term.

Any sister who is in a position to do so, is expected to contribute a suitable portion of her income to the society; if this be in excess of what is required for her maintenance, the surplus will be applied to maintain sisters of more limited means. Each sister has the uncontrolled management of her own property, with which the society on principle declines to interfere. Sisters without means, otherwise fitted, are received as far as the funds of the society admit.

Women also of a lower social position are admitted as subordinate sisters, performing the work of nurses and domestic servants, &c. Sisters and Deaconesses receive no salary, but are provided with everything requisite for their maintenance.

Sisters are admitted on probation for one year at least before they can be presented to the Bishop to be admitted as Deaconesses. Ladies wishing to join apply to the chaplain or head sister.

A small ward of three beds, intended to serve as a school, in which the sisters may learn nursing, has been opened in the home.

The sisters take charge of an infant school of upwards of 100 children in daily attendance. Adult classes, training servants for places, and district visiting among the sick poor at their own homes, have been undertaken to some extent.

We read in the last annual report: 'The society commenced operations on the 30th of November 1861, on which day three sisters were admitted. Possession of the premises, however, had been so recently obtained, that the sisters might be said to be inhabiting an almost unfurnished house, and nearly a month elapsed before they were enabled to commence regularly their first work, that of visiting in Somers Town. At first, a very few courts were chosen in which to visit, and a little free school was opened in one of the rooms of the house. The Committee have now the pleasure of seeing the sisterhood in charge of a flourishing infant school, containing upwards of one hundred children, as many in fact as the present premises can accommodate, while occasional visits to a few courts have grown into an organised visiting society over a considerable area.'

'The head sister of the institution has, during the year, been admitted by the Bishop as a Deaconess, and subsequently three ladies, out of several who applied, have been received as sisters; one, however, left soon after her admission, on account of ill health, so that the present staff of the society consists of one* Deaconess and four probationers or candidate sisters, and on them has devolved the work of the institution. The efforts of the sisters have been most ably seconded by ladies enrolled as assistants, of whom there are eight. An assistant also has laboured indefatigably.

'The society has now in operation the following works: The infant school referred to above, conducted on the premises at Brill Place, situated most conveniently in the very centre of the poor population it seeks to serve. One of the sisters acts as mistress of the school. The advantage of having the society brought thus to the very doors of the poor in the person of one of its admitted members is very great; on the other hand it must be remembered that this requires the whole energies of one of a very small staff. The society has now the charge also of the girls' school.

'During the whole year a large district, daily extending, has been under visitation by the sisters and assistants of the society. A population of about 3,000 souls has been visited; nearly 70 children brought to baptism; children have also been induced to attend school, and parents public worship.

'In visiting in parishes it is a principle of the society that in all cases the sisters should work with the sanction and cooperation of the clergy of the parish.'

* Now three Deaconesses.

The fact that the work of the Church by no means keeps pace with the increase of the population, has been long known. The Wesleyans, among others, are looking earnestly and practically at it. Recently, enabled by their statistics, they have passed from vague generalities, and have made the facts known as regards themselves. A carefully prepared table has been published, showing that, from 1851 to 1861, the increase of their societies has been but 3 per cent. per annum on the increase of the population; while in London the increase has only been one-half per cent. per annum. The returns from the various circuits, furnished at the March Quarterly Meetings, show generally a healthy and gratifying state of things. As far as can be judged before the complete returns are made up, there will be an increase in the number of members in the society on the year. The majority of the circuits show an increase, and in some instances the increase is large—as in the case of Mansfield, where 219 members have been added during the year to a society numbering 772. The financial affairs are also in a satisfactory state, notwithstanding the pressure which has been brought upon all classes of the people by the distress in the manufacturing districts. This has been caused in part by the general feeling that it was the duty of those who were unaffected by this calamity to help those who were no longer able to contribute, as formerly, to the maintenance of the church. But another cause has been the relief which has been afforded in paying off chapel debts, during the last six or seven years, by the assistance of the General Chapel Fund, and thus releasing income which was formerly swallowed up to pay interest on borrowed money. The debts which had been left on most of the chapels had long been a burden; and efforts were from time to time made to liquidate them. Since 1855, a period of eight years, debts have been liquidated to the amount of 444,076*l.*—viz. 107,235*l.*, raised by unaided local efforts, and 336,841*l.* by local efforts, aided by loans and grants from the General Chapel Fund. In the same period, new chapels and schools have been built or enlarged, at an outlay of 575,928*l.*; making altogether upwards of 1,000,000*l.* raised by the Wesleyan Methodists for chapel purposes during the last eight years. One of the most gratifying results of this prosperity is shown in the increased desire manifested practically to improve the position of their ministers by the laymen. In several circuits where there was a surplus of income over expenditure, it has been unanimously resolved to increase, as far as possible, the stipends of the ministers. In one instance, indeed, in a circuit where three ministers are appointed, 40*l.* a-year was added to the income of each minister, making an additional annual charge on the circuit of 120*l.*

The effect of the distress on the religious condition of the Lancashire operatives has for the most part been satisfactory. As regards the town of Preston, where the distress has been as severe as in any part of the country, it appears that the population are more accessible to evangelical agencies at the present time than they have been for many years. A larger proportion attend the various places of worship. This may be attributed not only to the removal of many temptations by poverty, but also to the increase of sympathy between the working classes and the ministers of religion, which has arisen from the distribution of relief by the latter, to whom large amounts have been confided for this purpose, besides the sums provided by the Relief Committees. Moreover, the relief afforded by the ministers has not stopped here, but many have shared the distress with their people, and stinted themselves to keep them from want.

Previously to the formation of the camp at Aldershot, seven or eight years ago, the Wesleyans had made no specific efforts for the benefit of Wesleyan soldiers. The formation of this camp, however, presented a very favourable opportunity for making an attempt in this direction, affording, as it did, the prospect of bringing a direct influence to bear on the bodies of troops massed there. Upon the circumstances of the case becoming known, the Conference determined to commence a station at Aldershot. This design could the more easily be carried out, as the necessary outlay could be provided by the Home Mission and Contingent Fund, which had just previously been invigorated and reorganised. Home missionary stations were being established in various parts of the country, and it was felt that no class of the community had a greater claim on the Connexion than the army, which numbers a large proportion of Wesleyans in its ranks. The work was undertaken to benefit those who legitimately claimed such attention, and with no intention whatever of making proselytes from other churches. Before the station was established, communications were opened with the military authorities, and various difficulties arose. But as they originated only in an imperfect acquaintance with the case, they were gradually removed. Dr. Rule was appointed to Aldershot, and since that time many beneficial arrangements have been made which have facilitated the attainment of the object in view. Stations have also been established at Chatham, Shorncliffe, Dover, and Portsmouth in England, at the Curragh in Ireland, at two military stations in Bengal. From the frequent changes taking place in the various regiments, and their constant removals it is difficult to estimate the amount of good done, but the success obtained amongst the troops during their stay at the different stations has been great; and from accounts frequently received from soldiers on foreign service, and who are otherwise debarred from direct intercourse with their ministers, the effects appear to be permanent, and the good done at Aldershot has in several instances been spread through the regiment, by the example and precept of those who have been converted there, and who have remained true to their profession. It is hoped that as time advances and the means increase, the number of chaplains may be enlarged, and the benefits arising therefrom be extended.

The Congregationalists are holding their half-yearly meetings of county associations at present. There are fifty of these Unions in England. They are formed for the purpose of promoting fraternal intercourse between the ministers and churches in given districts, and for the support of new interests and weak congregations.

The Lancashire association, which numbers 6,000 constituents, has been chiefly engaged during the year in raising a memorial fund to build thirty new chapels within the county, and it has reported to a public meeting, held at Manchester on the 9th ultimo, that 17,500*l.* had been raised towards this object. The thirty places of worship about to be built, would accommodate 20,000 people. The total amount raised

or subscribed for chapel building in England, in connection with this body, is over 150,000*l.*, which would enable the subscribers to build 300 new chapels.

To provide ministers for these and other new interests, as well as to supply vacancies, the Congregationalists are making vigorous efforts to extend their college system of education. The Cavendish college, Manchester, whose young men are trained so as to meet the wants of the less cultivated classes, who are chiefly supplied with ministers from the higher colleges, is to be established on a permanent footing, the three years' experiment of the institution being considered successful. A college for the training of home missionaries is about to be established at Bristol, and another of the same description is projected for Dorsetshire, and to be opened at Bridport. A scheme of union proposed for the two colleges of Airdale and Rotherham, has fallen through.

The Union of Churches in the West Riding of Yorkshire held its annual meeting, at Huddersfield, on the 14th and 15th ultimo, John Crossley, Esq., of Halifax, in the chair. The income was reported to be 1,100*l.*, independent of what the assisted churches raise; and the spiritual returns were much the same as in former years. Mr. Samuel Morley, of London, and the Rev. J. H. Wilson, London, the Treasurer and Secretary of the Home Missionary Society, were present, and strongly urged the adoption of more aggressive measures than had yet been taken, to carry the Gospel into every nook and corner of the Riding. It was shown by these gentlemen, that by their system of grouping villages around a common centre, and placing them under the care of a well-qualified minister, they had been far more successful than by the ordinary mode of operation by small and feeble churches, who could not afford to pay any of their ministers as they ought to be paid; and that the system of working by lay evangelists had been greatly blessed. The Union resolved to call a special conference meeting, representative of all the churches in the Riding, to consider this subject, and give effect to the recommendations set before the meeting.

There have been revivals connected with the Congregational churches in Yorkshire and in other counties of late. At Cleckheaton, near Leeds, a series of special meetings have resulted in large accessions to the fellowship. At Aspatria, in Cumberland, fifty members have been added to the church during the year, and similar statistics apply to churches in Sussex and the East Riding of Yorkshire.

The Baptists are making fresh efforts to extend their evangelistic agencies in London. They are seeking to promote the establishment of new chapels adapted for the working classes, or at any rate, as a rule, less expensive than those usually built. The young men trained by Mr. Spurgeon are being sent out to preach and teach, not only in London, but in the country, and are gathering around them young churches, which promise soon to become self-sustaining. In the country districts the Baptists are bestirring themselves, and holding cooperative meetings with a view to infuse new life into their ordinary evangelical operations. Three new chapels are reported during the month as the beginning of a new movement, which promises to extend itself throughout England.

The London City Mission has one of its most important branches of operation among the public-houses. The following is a curious description, by one of the missionaries appointed to this work, of a visit to a gang of thieves:—

'One evening I met with a thief of my acquaintance, who informed me that "a lot of chaps was as how going to have a little jaw together at the —— beer-shop." By this I understood that thieves of his order were to have a meeting among themselves. I therefore bent my steps towards the place. There were only two men before the bar, to whom I said a few words. The tap-room is in a very awkward place. A door opens from the bar into a dark passage conducting to the tap-room. As I approached this, the landlord, in an angry tone, exclaimed, "Don't go there." I, however, hurried through. Upon entering the tap, I was met with a loud expression of disapprobation. About thirty men and youths were present, two of whom I know to be ticket-of-leave men, and several were known thieves. The majority were of the class known as "sneaks," or common thieves, and I was surprised to see several gentlemanly-looking men among them, evidently "mags-men" or "pickpockets." It is true, strange as it may appear, that these classes keep very distinct. They rarely fraternise; the one class, I suppose, feeling the pride of ability and rank, and the other being conscious of their inferior position. I was therefore surprised at finding the two classes together. It was evident that a common interest or danger had brought them there. Three or four ordered me out, but there was a friendly smile upon several faces. I therefore exclaimed, "Pretty fellows, indeed, to hold a secret meeting; why, I could not come down the Marylebone Road without hearing about you. Well," I continued, after a pause, "you know I'm safe, and I have come to do you a good turn—the best thing one man can do for another.' I was stopped by one of the men, a thorough rough, handing me a copy of the *Times* newspaper. It was dirty and beer-stained. He inquired if that was not a disgrace to the country? and if I thought men were to be treated without justice, like savages, because they were unfortunate? and if I didn't think that the man who wrote that ought to be garotted? The article in question approved of the severe sentence passed upon some prisoners for street robbery, with violence. I quickly changed the subject by telling them that I had read in French history of a prison in which a blacksmith was kept to rivet fetters upon the limbs of the unfortunate prisoners. They listened with breathless interest to the narrative. I then told them that all men who commit sin "forge their own fetters," and so bind themselves to sin and hell. But, I exclaimed in a less solemn tone, "seven hundred years before *Jesus Christ* was born, a prophet wrote of Him as the great fetter-breaker, that *He* should proclaim liberty to the captives, and the opening of the prison to them that are bound." I commented upon these words in connexion with Luke iv. 16—20, for about ten minutes, amidst profound silence, and ended by giving them an earnest call to repentance and faith in the Lord Jesus. The men seemed subdued, and discussed the difficulty of getting an honest living, after having been convicted. One of them remarked, "You made a Christian of Rattling Bill" (a young man named ——). I told them about his conversion, and the points of several letters I received from him and from the chaplain of Dartmoor Convict Establishment, of his enlisting as a soldier,

and his happy death in India. This was another matter of interest, so I stayed for more than an hour. At leaving, several followed me out, and walked part of the way home with me. I gave my address, and am glad to add that I received visits from three of them. One, who had not been convicted, though charged, has enlisted into the army; and another called to tell me that he had obtained work at a wharf. In each of these cases there seemed to be deep religious impressions. I cannot, with certainty, say more.'

Another of the missionaries gives a dark and most harrowing picture of one of the most degraded districts in the East end of London, near the docks:—

'Go into many of the homes of the poor, if homes they may be called, what wretched hovels they are! Houses let out in tenements wherein six, and even more families reside, and where the promiscuous associations of the sexes destroy all sense of decency and decorum. Such a state of things as this, not simply affecting the surface of society, but penetrating its very depth, saps the foundation of the social fabric, yea, the very vitals of society, tends greatly to increase a social evil which every good man and woman deplores—an evil the gigantic strength and dimensions of which the Christian philanthropists of this country have unitedly attempted to grapple with, in order that the fearful and ruinous course of some might, under the Divine blessing, be arrested. It is with evils of this nature that the London City Missionary has to come in contact. Day by day he has to wade through this sink of pollution like a scavenger, to open the sluices of the Gospel fountain, that the water of life may flow down this filthy and morally polluted and almost putrid sewer, in hope of delivering some who are fast sinking in its mire. Such a sewer as this is Ratcliff-highway with its gin-palaces and long rooms, contiguous to which are hundreds of houses of ill repute, the haunts of the fallen, of ruined innocence and unblushing shame, the scenes of cruelty, horror, suicide, and murder as was the case some months since, when young Sullivan, the exasperated Irish boy, stabbed the "crimp" Gardiner, whose case when on trial elicited the sympathy of the judge who tried him, and so affected the whole court that it was moved to tears. And what is more revolting, the case of the murdered young woman Scannell and her Spanish paramour, who, having completed his hellish designs by wilfully and maliciously taking away the life of his victim, rather than be captured by the police, with a pistol-shot blew away the lower part of his head. Never shall I forget the ghastly spectacle which presented itself when I saw the two bodies lying side by side in the dead-house under the east end of Shadwell church.

'To add to this climax of iniquity, there are houses ostensibly open for public accommodation, but really for ensnaring females for a life of sin. One house had thirty rooms in it, each thus occupied.

'I have heard the women about here belch out the most horrid imprecations upon themselves and their seducers; murderous threats, followed by heavy blows. Erring women, tired of existence, have thrown themselves over the bridge at the London docks, a place almost as notorious as the gallows at Newgate, to find, as they have falsely conceived, a resting-place in a dark, watery grave!

'I have seen families ruined and mothers broken-hearted. But, blessed be God, I have seen, through the instrumentality of the City Mission, virtue restored, homes made happy, the intemperate unenslaved, the infidel reclaimed, and sinners converted to God.

'Perhaps, in further describing the state of morality and religion in St. George's-in-the-East, I cannot do better than insert an extract from an article published in the *Church and State Review*, under the title of "London in the Nineteenth Century." I do this the more readily, because, from my own personal knowledge of this part of London, every 'nook and corner' of which I am more or less acquainted with, I can endorse all that the writer states. But I would also add, that whilst the writer needed three detectives to protect him, there is not a 'slum' where the missionary cannot go alone with the Bible in his hand, feeling secure and sure that the Lord his God is with him. The paragraph to which I refer is as follows:—"We have quite lately had brought before us the experience of one who had seen the hideous heathenism of London from nightfall almost till the fourth small hour. It was proposed to see not only all that was bad, but to see it all in its very worst. Whitechapel was reached before the evening was old, and three detectives did the honours of the introduction. We are not going to tell all that was seen, but we may at once say that nothing like the reality of the scene *could* be ever told. The intention was to miss nothing, and the experience of the police decided that this would be the best achieved in St. George's-in-the-East. Neither by night nor by day is there any lull there in the occupation of the thief in the horrible dens of those tainted streets. They reached the outskirts in a cab, and then they were in the presence of crimes that have scarcely even names.

'"A moment of separation from the police, and it is not likely the experiences of that night would have travelled beyond the spot where they were gathered. By only a special mercy would they have been granted their lives when they lost their clothes. As they went on, the police pointed out the thieves who were of mark, and those who were mere beginners of considerable promise. They stopped before one house where all the crusts that are begged in the streets are turned into gin! The infamy of all seemed very equal, but in the competition the men were clearly surpassed by the women. Everybody blasphemed at intervals, except the women, who never stopped at all. It occurred to those who went that night to ask if it was always as bad as that? and the answer of the detectives was that it was ten times worse on Saturdays and Mondays.

'"If everybody swore and cursed and scoffed and blasphemed on the 'off' nights, it was not easy to believe what their occupation could be on the other five. There were old men and old women, everything that is made after the image of God down to the little child, and the foulness of all was equal. It was fearful to hear the words that rolled from the lips of the crone who was full of years and spirits, but it was agony to hear the curses stream from the baby mouths when midnight had passed and it was far away in the morning.

'"'This is the worst street in London,' said the chief officer; "there is no man, woman, or child here, who is not either a thief, or learning to steal. There is not a woman who is not a sinner, or who does not mean to be one. Were I to leave you for a moment, you would be surrounded and stripped."'

'Here Satan holds his seat, and, apart from a few Christian missionary efforts which are put forth here,

all is darkness and death. Surely the missionary who has to labour on a spot so unhallowed needs constantly to watch that his own garments be not defiled, and, furthermore, he needs the sympathy and prayers of the Church, that God may uphold and strengthen him.

'As I remarked in my former report, almost all the English and foreign coffee-houses about here are bad. They are kept open till after midnight, when the public-houses are closed, so that the gin-palaces and loug rooms are no sooner emptied than these places are filled. In fact, it is the "night-trade," and the traffic iniquity, which support these houses. In many of them the walls are decorated with indecent prints, which are both significant and suggestive, thus indicating the character of the house, so that those who cannot read may understand the purposes for which these places are intended.

'One day a fallen woman came running after me out of one of these so-called coffee-houses, whom I have recognised on the streets for years. She said that she had received a letter from her "chum," and was going to New Zealand; "but," she said, "I am anxious before I go out that something should be done for that poor girl whom you saw crying. She has only been on the streets three months, and she is miserable. I thought if she could be got into an asylum that it would be the means of reforming her. The persons who keep the house did not want me to tell you, but I was determined I would, in spite of their ridicule. I know what it is they want; they see that that poor thing is good-looking, and they want to live upon her poor carcase, but they shan't, if I can help it." That girl has since been restored to her parents.

'Sailors who arrive in the port of London from almost all parts of the globe generally find their way to Ratcliff-highway, notwithstanding the "sharks," who are ready to take advantage of them. Here may be seen the European, the Asiatic, the African, and the American, taking pleasure in the unfruitful works of darkness. A painful proof this, as well as a correct picture, of the universal depravity of man. Oh! how grieved I have been when, in the course of my public and coffee-house visitations, I have met with foreigners, and the poor African in particular, to think that they should come to a spot on what is termed the "shores of Christian Britain," blemished with so much vice, and tarnished with so much immorality! I have feared lest they should look upon my religion as a sham, and my earnestness as "cant." Yet, amidst such abounding, daring, and unblushing wickedness, I cannot but bless God for enabling me to raise a truthful, and, I humbly hope, a faithful, testimony for the praise of His dead name, and to testify against sin in a manuer so as not to admit of connivance. I sometimes tremble lest, by any unfaithfulness on my part, I should even seem to countenance the iniquity which it is my duty, both as a Christian and a Missionary, to rebuke and condemn.'

A Manchester correspondent writes:—

The distress in Lancashire during the last month has remained very much as it was. In fact, the number of operatives actually employed in the cotton manufacture has rather diminished than increased, and the condition of the gradually sinking dependent trades, and the small shopkeepers, is daily becoming, of necessity, worse and worse. But the fine weather of a most genial spring, the opening demands of agricultural and open-air employment, and the gradual absorption of a certain proportion of the surplus operatives in other branches of factory labour, have, on the whole, somewhat reduced the number of those actually dependent on the poor-rates and the Boards of Relief. Such absorption, however, though it will, doubtless, continue, is so exceedingly slow a process that it cannot materially contribute towards the solution of the problem as to what must be done to meet the case of the general population. Four hundred thousand is the number still affected by the cotton dearth.

All parties in Lancashire seem at length to have recognised the true character of the war, and to have resigned themselves to the prospect of its indefinite duration. There is little, now, of hope or fear as to its termination to interfere with the ordinary course of supply and demand in trade. This, however, has not produced the relief which some anticipated, though, undoubtedly, it is well for business to be so far settled. But the want of cotton *now*, whatever may have been the case nine months ago, by keeping up the price of the raw material, limits the demand, especially the foreign demand, for goods. The demand, however, is fully equal to the supply of cotton. It must also continue to increase in its pressure; but, at the same time, the supply of the raw material is steadily, though slowly, advancing. It may, therefore, be anticipated that prices will keep up much as they are for a considerable period, but that as summer comes on some slight increase must be felt in the trade done, and that this increase, slight and fitful as it may be, will yet be, on the whole, progressive. But that next autumn will find, unless some measures be taken to avert such a result, 300,000 people still suffering severely from the cotton dearth, is so very probable, that all thoughtful men are asking themselves what ought to be done to provide for such an emergency.

The Christian public of England are resolved that, as far as it can be wisely applied, relief should be sought in the way of emigration. Little, however, it is to be feared, can be effected in this way to meet this terrible necessity. The best men in Lancashire (capitalists and employers) are rising superior to all narrow and short-sighted considerations of what might seem to be the interests of manufacturers, and are recognising the duty which they and the public owe to the operative classes and to the country at large. It is plain, that whatever is best for the operatives themselves, viewed individually as men, and for their families after them, that, and that only, is the right thing to be done or to be promoted.

The question is earnestly asked—What effect the continuance of dependence has had, and is likely to have, on the moral tone and character of the men and women of Lancashire? Perhaps a categorical reply to this question can hardly be given. The better operatives have, as a rule, been largely benefited. The discipline of the distress has been made a blessing to them; and many have acquired lessons of domestic instruction and economy of the highest value. It may be said that an element in this respect, which was grievously lacking, has been introduced into the whole class. At the same time, some, perhaps many, have unquestionably been to some extent demoralised; especially of the middle and inferior classes of workpeople. And this evil influence is an infection which spreads from one to many, and a

decay and corruption which eats more and more deeply and very rapidly into the character. Further to prolong the state of dependence, if it can at all be avoided, would undoubtedly be an evil thing. There has been ample time for those at all willing to have learnt the good lessons which their adversity and their dependence should have taught them. The sooner they can have an opportunity, as self-reliant and self-sustaining people, of putting these lessons in practice, the better. A further detention in involuntary dependence will only expose to temptations, the force of which must henceforth increase with every month. Moreover, if it should at all appear that the classes above them are detaining the operatives in dependence, or are more willing that they should be so detained than that they should in a manly way go forth elsewhere and do well for themselves and families, the best lessons of the past will be obliterated, so far as the great body of operatives are concerned, and the moral influence of their 'relief' and 'schooling' will become virulently evil and deadly. The blessing would then be turned into a bane.

It is now proved that the Stalybridge and Ashton riots represented only the worst side of a narrow vein of feeling in a certain part of the cotton-district, which has always been liable to low and violent prejudices and passion; and that the rioters themselves were, for the most part, either of foreign growth or mere ignorant and hot-headed lads. The general character of the Lancashire population has not suffered from that outbreak. Nevertheless, there was enough of true indigenous operative prejudice and passion mixed up with it, to make it a significant warning to all parties as to the temptations and dangers connected with a condition of protracted dependence. There can be no doubt that this must, on the whole, and ere long, prove in all ways demoralising.

As yet, however, throughout the whole county, so far as we know, the direct gains to all branches of Christian fellowship and organisation, as a consequence of the distress, have been undeniably great. Churches, chapels, Sunday-schools of all denominations, have everywhere received large accessions. Good has in this way been done, which thus far has much more than counterbalanced any evils which may have resulted from the visitation. In order that the ultimate effect may, on the whole, be of the same happy kind, it is earnestly to be hoped that effectual means may be taken by emigration, especially of the classes indirectly and secondarily dependent on the cotton-manufacture for their livelihood, by public works, and in every other way, to relieve the present painful surplusage and pressure of the Lancashire population.

Sir S. Peto's Burials Bill has been thrown out by a very large majority. Its object was to permit Dissenters to bury their dead in churchyards with their own ceremonies. Mr. Gladstone supported the second reading. His doing so has excited strong opposition at Oxford.

The 'Prisoners' Ministers Bill,' the chief provisions of which are the authorising of the Justices to appoint Roman Catholics and others not of the established churches to be chaplains in the jails, and the granting of access to Romish priests to individuals, although they may have made no request for their visit, has passed the second reading, after a very strong opposition from what may be termed the Protestant party in the House of Commons.

The London Bible and Domestic Female Missions.

The origin of these missions was in the district of St. Giles. Ten years ago there were whole streets in that neighbourhood (for example Charles Street, Drury Lane), where it is believed that there was scarcely one family in which the mother was not a drunkard. When a sinking population has reached a certain depth in the abyss of sin and misery, the women become far worse than the men in respect of drunkenness. They resort daily to the gin-shop, to escape from low spirits, and to drown their recollections of the dirt and wretchedness in which they live. They then become quarrelsome and wasteful; and afterwards the men drink in order to escape from the remembrance of their homes. Nobody can imagine, who has not seen it, the misery of these homes, from the quarrels of the inmates—the men often declaring that they resort to the beer-shop to put themselves out of temptation, because they fear that if they went home they should beat, and possibly kill, their wives.

As for the filth of the houses and of the children, the rags in which they are 'dressed,' the numbers in which they sleep together in the same room, and the general squalor caused by the mode of living—these also must be seen in order to be understood. It would scarcely be believed that human nature in this country could sink so low, or that people could live at all under such miserable physical conditions.

In the district of St. Giles's, Scripture-readers and City Missionaries had been some time at work. A woman of good abilities, who had been bred from childhood in the midst of this fearful neighbourhood, was converted by God's blessing on the reading of a Bible, given to her by Mr. M'Cree, one of the local missionaries. She soon began to think what she could do to help here and there a poor person round her, though she was poor enough herself. Sometimes she offered a little assistance to a woman in her confinement, or when any of the children were ill. Trouble is a door which the Lord opens for his servants into the lowest haunts of misery and vice.

At this very juncture, God in his providence had brought to reside near Brunswick Square a Lady whose time had been much devoted from early life to the work of Bible-circulation, and who had recently prepared, at the request of the Bible Society, a well-known Jubilee volume for the young, entitled, The Book and its Story. Very soon after her settlement in London, she began to consider the degradation of the poor, as she observed them in St. Giles's, and resolved to attempt the diffusion of God's Word in those dark and desolate homes. She soon found that such haunts of vice and violence were not suitable spheres of labour for young ladies of the ordinary type of 'Bible Collectors.' The idea struck her that if she could discover a person of good character and decided piety, and to whom the district was already familiar, she might be employed in visiting the people, and in selling Bibles to the poor. She inquired for such an individual. Mr. M'Cree at once recommended the good woman above referred to. The engagement was made, Mrs. Ranyard undertaking to superintend the movements of this humble agent; and the Bible Society willingly providing for it, at her suggestion, by the payment of 10*s.* a week.

From this small seed sprang the goodly tree which now begins to overshadow the whole of London with its

branches. A very short experience sufficed to satisfy the original experimenter that 'a MISSING LINK' in the chain of evangelical action had been discovered. It was the City Mission, in feminine form, with Working women for the immediate agents, and Ladies of education and experience for their Superintendents. Not many months passed away before it was proved that here was a power long disused in the Protestant churches, at least in its application to the sunken masses of society, and a power which would accomplish more than all the good of the Catholic sisterhood, without incurring the evils attendant upon conventualism, or professional philanthropy.

With regard to the supply of the Scriptures, it was not easy to obtain admittance into all the homes to sell Bibles, though the first woman did sell in her *first* year many hundred copies; but as St. Paul speaks of 'by any means gaining some,' so a kind and motherly woman often found an entrance for the Words of Life through the influence of her own loving deeds.

If she met with a woman ill in bed, and the children dirty, she offered to wash them, and straighten the room, or, by other little nameless acts through which one woman can show sympathy for another, she drew the heart towards her, and then, at a fitting time, when perhaps the full talo of trouble was being poured out to a friendly ear, she found occasion to tell of the 'Burden Bearer,' and the 'Friend born for adversity.' Or, perhaps, a riotous child, the plague of the home and terror of the street, put to school and paid for by the lady, becomes, under milder influences and example, an improved character. The Bible stories and hymns, so new to tho little wanderer, are repeated and sung at home; the clean-washed hands and face, insisted on by the teacher, become a pleasant habit, and then better clothes are sought after. A new *want* of comfort is introduced into the miserable abode—a want which despair and sin had crushed; and if, just then, the child or Bible-woman carries in the tidings that a Lady will take their pence and save it up for clothes and bedding, the news will be hailed with joy. They can spare a penny, they say, and it soon mounts up to what will buy a sheet or under-garment, a pinafore or a frock.

These friendly calls bring the Bible-woman and her neighbour acquainted with each other, and the Christian visitor never forgets her Master's message, speaks of the forgiveness of sin, reads from the Book, and prays, and invariably ends by persuasions to the inmate to buy these good words, and have them for her own.

A mission-room is soon established in every district, and thither the people are induced to bring their pence for Clothing, at a stated hour every week. The Superintending Lady meets them, and by degrees little groups of mothers are formed, who, while sewing the garments which have been cut out for them, listen to the words of life, and find that there *is really* a way out of all their misery, and quarrelling, and want, and dirt, and wretchedness. For them 'a blue beyond,' a way into the heavenly, through Christ Jesus. We adventure not to number the souls saved through this mission; but God in heaven keeps a record of those who have been led to come and listen, and, listening, to *receive* the gospel; and every mission-room has its trophies of grace.

A class, whom no preaching could have reached, not even by the action of the best and bravest of home missionaries, is thus brought to sit, clothed, and in their right mind, at the feet of Jesus. It was a woman's idea and work to reach the women, by *indirect* efforts such as we have spoken of; but it must be always borne in mind that tho industrial part of the mission is secondary to the spiritual—it is only tho *means* to *the* end, and it is only as a power wielded by truly Christian women, longing for the salvation of souls, that it becomes an influence for good over their poorer neighbours. Let us not be deluded by the appearance of a house 'swept and garnished,' if the Spirit of the Lord is not there. We read that seven devils can return to the civilised abode where the *one* dwelt in dirt and clamour.

From very old time, the Sons of God have been at work, warning and teaching every man, establishing schools, and organising new efforts for the promulgation of truth; but the *poor* Daughters of the Lord Almighty have not been banded together hitherto—at least in Protestant countries—to do what they can among 'their own sort' for carrying the Bible and its message to the people. This *new* mode of its presentation is acceptable to the poor; they are not afraid of an unofficial looking poor woman—one often bearing on her countenance the marks of sorrow and care; they feel soothed by her sympathy, they are encouraged by her own tale of what the gospel has done for her, they are persuaded, without knowing it, to look up, and try a better way; they have felt aforetime only condemned by exhortations, but these kind looks and words comfort them, and quicken them to a new life, for the seeds of truth lie dormant in almost every mind.

Then, on the other hand, the Superintending Lady finds that her really benevolent wishes for the help of the poor are less frustrated by having a neutral ground for meeting: she can quietly talk or read with them at a convenient hour at the mission house, removed from the noise of children needing cuffs and scolds 'to make them mind their manners,'—without interrupting the washing, or expecting the entrance of the husband to dinner or to tea. The mothers can give their attention without fearing remarks on the untidiness of their persons or apartments, and a quiet hour is secured for religious instruction in a pleasant way, which, as we have often heard acknowledged, bears its influence through the week.

The Female Mission has likewise commended itself to the Public. The immediate agent was undenominational; she proved to be a 'missing link,' and riveted the chain, which binds heart to heart, whether poor or rich; and those who felt they had not the vocation to go forth into the streets and lanes of the city, or to guide the feet of those who went thither, yet gladly gave their money to the service of the Lord; and hence came the 10,000*l.* which last year supported 175 Bible women, and set on foot as many industrial missions, besides relieving byway cases of distress and sickness, which, but for help so granted, might have perished unnoticed and unknown.

The idea has now spread abroad, commending itself to high and low; and Mrs. Ranyard has been gradually led to devote her whole time to the development of the enterprise. A few ladies and gentlemen joined her in friendly councils, many of them well known in connection with every good word and work,—Lord Shaftesbury being President in the circle. He very early predicting that this movement would have results that

would surpass those of the electric telegraph,—and now, after six years, no fewer than 190 Bible women every day issue forth in London on the same beneficent errand.

The success of this mission depends much on the individuality of the parties who work together; on their being relatively well chosen, and spiritually of one accord. One is a lady resident in the neighbourhood, or so near as to be within easy reach of the humble fellow-labourer. This lady must be, by nature and education, a real Superintendent—a person of tried and active goodness, of sound discretion, of capacity for accounts, and capable of encouraging, supporting, directing her sister in the field. The other is a poor but pious woman, whose character is known by previous deeds of mercy—one who has washed the saints' feet, and is now willing to wash the head and hands and feet of sinners and their children. These two work together. They have no committee to distract them with resolutions or formalities, but are left to their own discretion, assisted only by periodical meetings of the ladies at the house of the Honorary Secretary, 13 Hunter Street, W.C., and the women at the General Mission Room, 33 Parker Street, Drury Lane. The results are recorded from time to time in a monthly magazine, called the *Book and its Missions*,* edited by the lady who first sent the Bible-woman on her travels.

The work is thus two-fold. Professionally, the women are Bible-sellers. In order that they may be this, they are also 'domestic' missionaries—civilisers of the London heathen. In this last character they require support and supplies, and it is the object of all the Superintendents to obtain these funds. The contributions of the public are acknowledged monthly in the periodical above-mentioned.

The success of the whole movement is felt to depend perpetually on the power and providence of God. Prayer is its vital breath—God only can thrust forth right labourers. Up to the present time it is wonderful to trace His Almighty hand in the bringing together so many suitable pairs of ladies and Bible-women, Protestantism has been too exclusively masculine in its evangelical agencies. The mission we have described promises to assist to redeem it from this reproach. In all countries and ages there is work to be done, which can be best done by women, and these recent experiments assure us that a Female City Mission fills up a fearful gap that has remained, after all the untiring labours of the clergyman, the scripture reader, the city missionary and the district visitor.

It remains only to say that the success of this movement is found to depend very much on its unsectarian character. When the lowest class look upon the efforts of individual churches, they suspect proselytism and close their hearts against the approaches of love. But when they see all united in a practical endeavour to save them, a 'great and effectual door' is opened for the entrance of the knowledge of redeeming love.

Further particulars of the mission may be obtained at 13 Hunter Street, Brunswick Square, W.C. Since its foundation, 40,000 Bibles have been disposed of, that is, *bought* by the hard won pennies of the poor, in the darkest purlieus and back streets of London. But who can sum up the amount of comfort, instruction, reformation, included in the efforts of this admirable institution? Without any of the usual apparatus deemed necessary to benevolent Societies, it has elicited, by the force of sympathy, with its simple facts, upwards of 31,000*l.* in voluntary donations, nearly 15,000*l.* from the poor people themselves in penny savings for clothing, and 3,600*l.* (a total of nearly 50,000*l.*) for Bibles obtained as above by penny subscriptions. The amount of the cost of the Bibles has been kindly added by the British and Foreign Bible Society to the support of the mission in consideration of the work of the women as colporteurs.

* Published by Kent & Co., Paternoster Row.

** There has been much interest excited of late by an attempt that was made some time ago to obtain an order from the Lords of Her Majesty's Treasury for the opening of the Royal Botanic Gardens in Edinburgh as a place of public resort on the Lord's day. When it was known that a petition had been presented to the Government to this effect, a public meeting was held, and a much more numerously signed petition was sent to London. The Government intimated that, as the winter was not the best season for opening the gardens, if it should be resolved to open them, the matter should be allowed to lie over till spring, which would give them a better opportunity of learning the mind of the people of Scotland on the subject. The question being then put to the vote, the *noes* carried it so decidedly that the Government ordered accordingly that the gardens should not be opened. We very heartily rejoice in this decision; not because we consider that a quiet walk in a garden is necessarily a breach of the sabbath, but because we are sure that the opening of a public place, expressly for the purpose of recreation, is throwing a temptation in the way of the young and the undecided. We believe that the experience of the musical bands in the London parks will fully bear out this view of the subject. The following minute of the Scottish Sabbath Alliance is worthy of preservation.

The acting committee of the Sabbath Alliance, at their meeting on Monday, *inter alia*, unanimously adopted the following minute:—'The committee having heard the report of the deputation to London, appointed with reference to the recent attempt to induce the Government to open the Royal Botanic Gardens of Edinburgh on the Lord's day, resolve to record their thankfulness to God that this attempt to violate the rest of our Scottish Sabbath has been so signally defeated; although they regret that the decision of the Government has been founded on no higher principle than the strong and general expression of opinion on the part of the Scottish people. At the same time the committee rejoice that the expression of opinion has been so emphatic, and so strongly given; and they hope that the people of Scotland will continue to watch with undiminished interest over every attempt that may be made hereafter to violate the sacredness of our Sabbath rest; and that they will be prepared, on every occasion, to meet it with the most determined resistance.'

We notice that another attempt is to be made to obtain the opening of the gardens by a petition to Parliament.

The subject of union between the different bodies of Presbyterians in Scotland is beginning to occupy much attention; and there seems reason to hope that so desirable a consummation may be attained at no very distant period, in so far as the non-established Presbyterian bodies are concerned. There have been several

meetings in Glasgow of elders of the United Presbyterian and Free Churches; and the Free Church Presbytery of Dalkeith are sending up an overture to the General Assembly, urging it in strong terms. That such an union is very desirable there can scarcely be a doubt. The only question is, whether the parties are yet ripe for it. If an union between these bodies is to result in the formation of three bodies instead of two, by a part of each of them remaining aloof, while a part of each unites with a part of the other, it had probably be better delayed. But we cannot doubt that even the discussion of the subject will do good, and prepare the minds of the members of the churches for its realisation.

An experiment has just been tried in Edinburgh of evangelistic services on a somewhat different plan from any that has been tried before, so far as we are aware. They are held for a week in one part of the town, and then for a week in another. Addresses are given by ministers and laymen of approved piety, zeal, and experience. The city is not so large but that those who are interested in one place can continue to attend the meetings after they are moved to another locality, while the removal will bring others within their influence who would not in the first instance have gone to the more distant place of meeting. We understand that, so far as the experiment has been tried, the result is highly satisfactory and encouraging.

Some of the Presbyteries and Synods of the Established and Free Churches are sending up overtures to their respective General Assemblies respecting certain innovations which have been introduced into a few congregations in the mode of conducting public worship, and the attitudes of the worshippers. Many will think that these are small matters to occupy the attention of great and venerable Assemblies of divines, but it ought, at least, to be mentioned, in justice to those who have supported the overtures, that they dwell mainly on what they consider to be a violation of Presbyterian principles, in the introduction of these changes without the sanction of the church courts.

A controversy has been raging for some time on an historical point. It is as to a question of fact, whether two women were drowned at a stake in the Solway Frith in the days of the Covenant; or whether the sentence was not executed. Mr. Mark Napier, who has acquired for himself a certain kind of reputation by the discovery and defence of historical paradoxes, has undertaken to deny, in opposition to the most unimpeachable cotemporary records and monuments, and the most minute and consistent tradition, that the martyrdom ever took place. If our readers can conceive Archbishop Whately's *Historic Doubts* to have been written in sober earnest, and by a man ignorant of the difference betwixt the logical processes of showing that it is not certain that an event took place, and of showing that it is certain that it did not take place, they will have some idea of the character of Mr. Napier's pamphlets.

The Protestant feeling of Scotland seems to be fairly aroused by the "Prisoners' Ministers Bill." Not only has it been denounced by the church courts and the Reformation Society, but also by the convention of Royal Burghs, a body to whose proceedings we do not generally look for religious intelligence. The bill is precisely of the same character with the famous Toleration Act, which gave privileges to Romanists by classing them amongst Dissenters. In the present case the blind is too transparent. The Protestant dissenting prisoners are so few that a chaplain of their own faith in any prison is quite unnecessary, while the Romish prisoners are so numerous, that if the bill were to pass into a law, we should soon have a Romish priest appointed and paid in almost every prison in the country. But we are very confident that the measure will not pass.

In the *United Presbyterian Missionary Record* for the month of April we find the following statement of accounts:—

Funds.	Income, 1862.	Expenditure, 1862.
Synod's General .	£1,240 2 3	£1,213 13 3
Home Mission .	7,541 3 3	*8,953 1 4
Gospel Ministry .	828 3 9	854 4 10
Church Extension .	*2,232 4 3	27 4 1
Foreign Mission .	23,862 10 4	20,461 9 1
London Extension	1,410 14 0	3,070 14 10
Liquidation of Debt	590 19 0	1,756 5 4
Scholarship .	444 8 7	307 14 7
Ministers' Libraries	5 0 9	180 0 0
Synod House .	700 12 4	809 8 8
Totals	£38,855 18 6	£37,633 16 0

(Fractions omitted.) * These include transfer of 1,500*l.*

In addition to the subscriptions for these objects, we learn that a large sum has been raised, through the instrumentality of the committee appointed by the Synod, to organise a fund for stimulating congregations to provide manses for their ministers whose stipends do not exceed 200*l.* a year. The chairman of this committee, Mr. Henderson, of Park, has headed the list with the sum of 4,000*l.*, and other two gentlemen have given each 1,000*l.* The amount already obtained is nearly 19,000*l.*

The movement which was revived in Edinburgh some eighteen months ago, for the erection of workmen's homes, is still making marked progress. In addition to the three large ranges of three-story tenements, just completed at Dumbiedykes, the foundation-stone has been laid, during the past month, of a group of ninety-four tenements at Stockbridge. These houses are to be erected by the Edinburgh Cooperative Building Society and Limited Liability Association, composed of working men, and who generally purchase the houses with their savings, before entering them. The new *cité ouvrière* at Dumbiedykes has been erected partly by private enterprise, and partly by an association of benevolent gentlemen; and many of these houses also have been purchased and part payment made by working men. The association very properly require a fair return upon their outlay, but never ask more than 5 or 6 per cent.—a profit with which private speculators are very seldom content.

A discussion somewhat painful to the Romish Church, somewhat curious to an onlooker, has arisen out of the 10th of March—Is the 'Catholic University' loyal or disloyal? This is the University after the priests' own heart, not hampered by such a clog as

the Maynooth grant, and aiming to be the representative of national education. The authorities determined on a modest illumination, in which the keys of St. Peter should extinguish the Prince of Wales's plume. The students remonstrated—at last, interfered; and the authorities yielded the point, but were castigated by the students for conceding even so questionable a homage to the Crown. A rumour arose that the teaching of the University was disloyal; that it had driven both Dr. Newman and Mr. Arnold back to England. It was not an extravagant nor unlikely rumour; but Dr. Woodlock, the rector, has denied it. The principles of the Catholic University, he says, are three—Loyalty to God and the Pope, to the Country, and to the Sovereign and Constitution. None of the professors have been guilty of disloyal teaching. If some students have been seditious, it only shows what all would have been but for the Catholic University. Mr. Arnold has also denied his share of the rumours, yet guardedly—'A great majority of the authorities and professors are sincerely attached to the free political system of these realms.' A third correspondent has given this explanation of Mr. Arnold's removal:—

'A vacancy having suddenly occurred in the headmastership of Dr. Newman's school in Birmingham, and application having been made to Professor Arnold to accept of the post *ad interim*, the University authorities, to oblige Dr. Newman, permitted Mr. Arnold to accept the position, meantime making a provisional arrangement for the discharge of the duties of his chair. The emoluments of the situation in England being considerably greater—in fact, double those of the chair in Ireland—Mr. Arnold, who has a large family, naturally preferred the former, which led to his present location in Birmingham; but so far from any estrangement from, or indifference about, the Catholic University on his part, a glance at the Calendar for this year will show you his name retained on the staff, as honorary Professor of Anglo-Saxon.'

Dr. Woodlock and Mr. Arnold are no doubt thoroughly in earnest; but it cannot fail to strike anyone that sedition is not unnatural when young men are taught that loyalty to Ireland is other and higher than loyalty to the Crown; nor is it a favourable comment on the conservative character of the University, that the only want of loyalty among Catholic students was manifested by its own alumni, and by such numbers as to overawe the Senate. Meanwhile, the professors have found strange defenders. The National Brotherhood of St. Patrick repudiate the University as semi-English, and altogether wanting in national spirit; from which it may be learnt that there are degrees of disloyalty, puzzling to honest and non-Catholic men. The 'Catholic Young Men's Society' of Tralee sing rebel songs, and insult their excellent bishop; the editor of the 'Morning News,' the most industriously circulated Romish newspaper in Ireland, and everywhere believed to be in the confidence of the bishops, declares that rather than swallow the oath of loyalty, which even the vice-president of the Brotherhood had taken, he had incurred a legal penalty of 500*l*. Here are at least four grades of disloyalty among Roman Catholics who profess to hold with Dr. Woodlock's 'loyalty to the Sovereign and Constitution under which we live.' Dr. Moriarty has suppressed the Society at Tralee for its sympathies with the National Brotherhood; will Dr. Cullen suppress in Dublin the Editor, who avows that the Brotherhood is too loyal for him? There is sad truth in the closing sentence of Mr. Arnold's letter, that 'the political critic should ask himself whether it is morally possible for the Constitution to appear so attractive and beneficent in the eyes of an Irish Catholic, as it justly does in those of an Englishman?' There is too much ground for the sure retort, that it is morally impossible, in the present temper of the Irish priesthood.

The Roman Catholic primate has issued an appeal for the completion of his cathedral at Armagh—a work which is to be to Ireland in beauty and tediousness what the cathedral of Cologne is to Germany. Though this appeal embraces the ladies of Ireland, 'those fair lilies in whose pure breasts the faith has found its brightest sanctuary,' the response is lagging, half-a-column of the newspaper being occupied with the sending and acknowledging of a single pound. Those who know anything of Irish Catholics in Birkenhead, Glasgow, London, or New York, will be amused that Father Scally, the donor, speaks of 'the children of St. Patrick rushing with impetuous zeal to the most distant regions to scatter the glad tidings of peace and true happiness.' In Dublin, a new convent, chapel, and schools (for 1,000 pupils), are to be commenced immediately, for the Christian Brothers.

The impulse given to Protestant church extension is still vigorous. In Belfast, the Episcopalians propose to build five churches in the next five years, the Ecclesiastical Commissioners offering to erect them, if an endowment of 75*l*. a year is secured for each. Six thousand pounds were subscribed at the meeting where the project was brought forward, and the subscription list shows at present upwards of 7,000*l*. There are at present but fifteen Episcopal clergymen in that city, ministering, it is said, to 30,000 people. A project has also been started for the building of three additional Presbyterian churches in the same town, in addition to those recently opened. The meeting of the Association for Social Science in Dublin has left some pleasant traces, among others, a society of ladies (twenty-six), for visiting the workhouses. No institutions need more careful visiting, and none have been more neglected. Only one of the two Dublin unions is open to the Society, yet the results obtained are already very cheering. Among other cases, was that of a man of good education and literary position, but fallen, and so wretched with disease as to have lost hearing, sight, and the sensibility of the entire body but the tongue, and to have retained nothing save that and speech. One of the visitors spelled on his tongue with raised letters, *God is love*. It was the starting-point of new thoughts; the bitter and sullen scepticism that had grown up with his misfortune was broken down. The memories of childhood came fresh back, as he felt himself again in human contact. He died soon after, after repeating in his last days verses which those round him could not understand, 'only it was about *rattle his bones, over the stones!*' He was true to Hood and his literary instincts to the last; nor was he buried with a pauper's funeral, as he dreaded. It is a tragical ending to life; it would have been inconceivably sadder but for the kind presence of the workhouse visitor.

The Association for the Relief of Distressed Protestants (Dublin) has held its annual meeting, and reports an income of over 420*l*., being an increase of

51*l.* on the year preceding. As many as 664 families have been relieved, and Bibles and Prayer books have been procured for many who were in need.

The April meetings have been held with the usual *éclât*, and have brought together more than the usual number of good speakers. The Societies have generally to report deficient incomes, yet not so deficient as the depressed state of the country might have justified; while some show an unexpected increase. The purely Missionary Societies suffered the most.

The Earl of Roden presided over the meeting of *The Irish Society*. The income was reported at 8,145*l.*, a decrease from last year; when the society was reduced to a most critical financial position, its energies crippled, its very existence threatened, and every possible means of retrenchment was adopted to prevent calamity. The salaries of all agents were reduced 12½ per cent.; the *Record* was made a quarterly instead of a monthly issue; the office of Clerical Secretary having been vacated, was not filled up; and at one time the Irish teaching was in a great measure suspended. Such measures were adopted, that although the sum expended on the elementary work was, on the whole, 540*l.* more than during last year, the total expenditure of funds was 950*l.* less. Appeal after appeal was issued, telling of increasing debt and prospective bankruptcy, but the response was slow and feeble; some help did come, but not sufficient, and it seems it will be necessary to contract operations. In the middle period of the past year, there were 35 districts and 373 schools; in those schools there were 14,000 pupils under instruction, while 6,300 of them passed the inspection. Districts this year, 35; last year, 26; increase, 9. Schools this year, 373; last year, 248; increase, 125. Pupils under instruction, this year, 14,000; last year, 9,188; increase, 4,812. Pupils who passed inspection this year, 6,300; last year, 3,677; increase, 2,623.

Lord Plunket, Bishop of Tuam, took the chair for the Society of the *Irish Church Missions*. An income of 22,724*l.* (exclusive of legacies) was reported, showing a decrease from last year of 6,540*l.*, of which 1,242*l.* fell to Ireland. The income has been rapidly declining from 40,000*l.* one year, to 30,000*l.* in 1860, to 29,000*l.* in 1861, and now by this sudden fall in 1862. At the same time the results of the mission were encouraging. At Derrygimla in the west, 600 have left the Church of Rome. In Dublin there are 12 day schools, attended by an average of 1,000 boys and girls, three-fourths of whom are the children of Roman Catholic parents. In the course of three years, the attendance of them has doubled. Within the same time 124 converts have been confirmed by the archbishop. 65 of these were confirmed at Donnybrook last December. In 1861 there were 3,000 families in the city who were accessible to the visits of the agents. In 1862 the superintending missionary announces at least 4,000. Among the speakers were the Rev. A. Gallas, Rev. J. P. Owen, Rev. J. C. Ryle, and the Rev. Dr. Baylee, and at the evening meeting, besides the missionaries from various districts, two of the Spanish Christians, Don Spinosa and Don Torres.

The *West Connaught Church Endowment Society* is one of the most vigorous allies, it may be said, indeed, an offspring, of the *Irish Church Missions*. The chair was taken by the Lord Primate. It was stated that a sum of 2,500*l.* was allocated for the endowment of Derrygimla, and that with an additional 1,000*l.* a similar endowment could be provided for Castlekerke; also that the Ecclesiastical Commissioners who had augmented the endowment of Moyrns to 100*l.* per annum, had done the same by Sellerna. In addition to these four districts there are 20 others in similar need, and requiring for endowment 50,000*l.*; while, within the district, during an interval of 25 years, there has been a total increase of 44 congregations, 20 churches, and 24 clergymen. The cause was ably pleaded by the Rev. W. C. Plunket, the Earl of Clancarty, Dr. Gayer, and Mr. Whiteside.

The Earl of Clancarty presided at the meeting of the *Church Education Society*, the most crowded of all the meetings, and attended, among others, by the Bishops of Meath, Cashel, Ossory, Cork, and Melbourne. The receipts of the society have been 48,477*l.*, an advance of 2,529*l.* upon the year preceding. While for years the income has been steadily increasing, the number of scholars (with the exception of the year 1861) has been as steadily decreasing; and the decrease has been chiefly in the children of the Established Church. The number on the rolls for last year is, of the Established Church, 47,650; other Protestants, 13,339; Roman Catholics, 9,707—showing a total of 70,696, a decrease among the first denomination of 3,200, and a total decrease of about 5,000. The average attendance has improved, being 36,887, or more than half. The inspectors report that every renewed visit to a school finds it in better order. A debt due for school requisites, which amounted to 1,200*l.*, has been reduced to 197*l.*; and even this, it is hoped, will shortly be liquidated. The Bishop of Ossory reviewed the conduct of those who halted midway between the Church education principle and that of the National Board, and approved the good of both, asserting that this was more dangerous to the society than the violent conversions to the Board which had been witnessed some years previously. The Rev. John Alcock criticised a pamphlet on the Education question, by the Rev. Dr. Reichel, Professor of the Queen's College, Belfast. Mr. Whiteside devoted the speech of the day to a review of a clever and exceedingly valuable handbook of the national system and the struggles for education in Ireland, by Mr. Godkin. The aged Bishop of Cashel was among the other speakers.

The Earl of Roden filled the chair at the fifty-seventh anniversary of the *Hibernian Bible Society*. The gross receipts of the society have amounted to 4,478*l.*, exhibiting a decrease of 1,354*l.*, as compared with the preceding year. The issues of the society for the past year have been 74,972 copies of the Scriptures, being less by 7,052 than those of the previous year; and making the total issues, since the commencement of the society, 3,089,585 copies. The deficiency has reference only to the issue of Testaments and portions of Scripture, and there has been a large excess in the circulation of Bibles, amounting to 2,080 copies; proving that there is a value in these detached portions of God's Word, as pioneers for the introduction of the entire Bible. In the county of Kerry and its borders, the colporteur has, in the course of eighteen months, distributed 4,000 copies of God's Word, and this by sale, and not gratuitously; and it has been collected from various sources of information that there is a steadily-increasing desire on the part of the Roman Catholic population to provide themselves with the Bible, and in private search it for themselves. The

speakers were the Bishop of Cork, the Dean of St. Patrick, and the Rev. J. Nolan (Episcopalian), the Rev. Dr. Kirkpatrick (Presbyterian), the Rev. Dr. Urwick (Independent), the Rev. R. Wallace (Wesleyan), and the Rev. C. Jackson, a deputy from the *British and Foreign Bible Society*.

At the *Protestant Orphan Society* the chair was taken by the venerable Lord Roden. It was reported that the total receipts amounted to 4,517*l.*, being an increase of 369*l.* over the year preceding.

In the absence of the Archbishop of Dublin, the chair at the meeting for *the Protestant Orphan Refuge* was taken by the Dean of St. Patrick's. The income for the year was 1,712*l.*, being an increase of 358*l.* upon 1861.

The *Sunday School Society* held its fifty-third meeting under the presidency of the Earl of Roden. The Committee reported that during the past year gratuitous assistance has been afforded to 626 schools. Of these 626 schools, 48 had not received similar assistance in former years. The number of schools assisted with gratuitous grants, and with grants of Bibles and other books at reduced prices, was 1,090; and 46,286 volumes, consisting of 27,654 Bibles and Testaments, 18,632 portions of Scripture and elementary books, containing reading lessons selected from the Word of God, have been granted to the schools during the year 1862. On closing the lists for the past year there appears a net decrease of 104 schools, 15,861 scholars, and 1,102 teachers. This reduction has arisen entirely by the removal, at the request of their conductors, of schools under the management of members of the Presbyterian Church, in consequence of their having placed their schools in connection with the Sabbath-school Society, conducted exclusively by members of that Church, the formation of which was referred to in the last report.

At the *Church Missionary Society* meeting, the chair was taken by the Bishop of Meath. The Irish income for 1862 has fallen to 5,601*l.*, being a decrease of 1,938*l.* on the year preceding. During the year 297 sermons were preached, and 311 meetings held on behalf of the Society. The Bishop of Melbourne was among the speakers. The annual Church Missionary address was delivered by the Rev. Canon Boyd, and its publication was requested.

The *Society for the Propagation of the Gospel* was supported by Archbishop Whately, Bishop Fitzgerald, the Dean of St. Patrick, Mr. Napier, and the Rev. Dr. Poole,—the Lord Mayor in the chair. The speeches were mostly defensive of the position and constitution of the Society.

The *Jews' Society* held its meeting under the presidency of Lord Roden. The Irish auxiliary report that the regular income is almost the same as for the last year, being 4,352*l.*, or only 3*l.* less.

Among minor societies the *Colonial and Continental* and the *Port of Dublin* held their meetings. The morning meetings of the clergy were felt to be peculiarly interesting and valuable.

At a meeting of the *Wesleyan Missionary Society*, under the presidency of the Lord Mayor, it was stated that the Irish income amounted to 5,212*l.* The *Congregational Home Mission* has held its annual sitting.

The first report of the *Presbyterian Sabbath School Society for Ireland* has been issued, and returns 466 schools, 4,557 teachers, and 35,221 scholars, of whom 27,438 learn the Shorter Catechism. There are libraries connected with 175 of the schools, and 2,500 volumes have been granted for libraries at reduced prices. Excellent roll-books and class-books have been prepared, and a series of Bibles, maps, and well-selected requisites for schools have been provided, while the *British and Foreign* and the *Hibernian* Bible Societies have made large free grants of Bibles and Testaments. The schools in connection are rapidly increasing in number.

THE CONTINENT.

FRANCE.

For some time past, great vigour has been observed among the Catholic party in France. Taking advantage of the agitation arising from the Roman question, it has adopted measures which are a cause of anxiety to its opponents. In the first place, it is an undeniable fact, that the great Catholic Associations have, in these later times, made enormous territorial acquisitions. Everywhere, both in town and country, they are building large edifices, for educational establishments, for convents, or for hospitals. You know that since the revolution of 1789, our French legislatures have taken great precautions to prevent the formation of what were called estates *de main morte*, that is to say, possessed in a collective manner, so as to escape the legacy duty imposed upon all lay heirs. In spite of these legal impediments, a large share of the landed property in France has passed into the hands of the different religious orders, which caused a peasant in the south of France humorously to observe, 'Let them alone! These gentlemen are gaining possession of the land for our benefit. At the next revolution, all these beautiful domains will be ours.' In Paris, in the neighbourhood of the Pantheon, there is an entire street, the Rue des Postes, composed of religious houses. When reading the *Almanach du Clergé*, we are surprised to see the incredible activity displayed by the Catholic party. Truly, it seems as though they strove to surround human life with a net of works adapted to every situation, so that its close meshes may allow no one to escape. There are works for the sick, for the insane, for the unmarried, for domestics, for citizens, for prisons, for hospitals. While they keep possession of the large towns, the smallest hamlet is not neglected.

But it is especially in the field of education that the most extensive measures are in operation. The law which regulates education was enacted in 1849, when the chiefs of the Catholic party had gained a great ascendency in the country. It is altogether in favour of the clergy, and to the disadvantage of lay-teaching, so that the Catholic party has greatly profited by it. Everywhere it enters into competition with the university, which is the great establishment of the State. Having enormous sums at its disposal, it can provide every imaginable comfort for the children and youths, while it can command the services of the most efficient masters. When the pupils leave these establishments, where they have become accustomed to the routine of Catholic devotion, they are not lost sight of while pur-

suing their studies in the great schools belonging to the government. Thus I have learnt, from good authority, that more than a third of the pupils of St. Cyr—where our young officers are trained, and also the pupils of the Polytechnic School, which contains the élite of our youth, the young men who are set apart by a peculiar course of study for the highest positions in the army and in the government—belong to the Catholic party; so that on the great festivals they go in a body to church to receive the communion, whilst two of them stand near the altar with naked swords, to signify their respect according to military style. A large association, called the Society of St. Vincent de Paul, enlists a multitude of young men, who visit the poor and instruct the working classes in every town in France. They are to be found in the army, in the government offices, and in the navy. I could mention many interesting facts of this nature. Young men, bearing some of the highest names in France, devote their leisure to teaching young artisans, and even go so far as to join in their amusements. All this proves the truth of my assertion, that the Catholic party has immense power in this country.

It has also in its service a most active press, whilst it influences our most distinguished reviews, as we have lately seen in a novel entitled 'Sybille,' signed by the last-elected of our academicians, Octave Feuillet—a novel in which Protestantism is directly attacked, and which contains the apotheosis of the clergy. The Catholic party inundates our rural districts with tracts containing stories of miracles and exhortations to devotional exercises. And, lastly, let us not forget that, thanks to the aid granted by the State, the Catholic Church possesses 42,000 cures, some of which are very considerable.

It would be unjust to deny that in many instances sincere piety is mixed with error and superstition. Certainly, amidst these confused masses there are some of God's children. Among them is a fraction whose views are liberal, and who deserve our sympathy. These, like the Père Gratry, are indeed worthy of Christian esteem, however much we may repudiate their doctrinal errors. But it is not the less certain that the spirit which predominates both in the parsonages and the religious houses, is most superstitious, most hostile to liberty, and especially to religious liberty; it is the *Romish* spirit in its most narrow and dangerous form. The attitude of our government towards the Catholic party is most strange, and in my opinion most unwise. At one time it flatters and concedes everything; at another it irritates and exasperates, and passes almost without transition from the one line of policy to the other. But it cannot take back that which it gives in the days of favour, and has thus only constituted a powerful enemy. Now that we are on the eve of the elections, it is the period of flattery, and the government makes advances to the clergy, but these do not forget that it has broached the Roman question, and attacked the society of St. Vincent de Paul. However, all such advances are uncertain. The day after the elections they may cease. In the meanwhile, they only irritate the people in the large towns. A deputy belonging to the opposition told me the other day that in the towns, no partisan of the temporal power of the Pope would succeed in his nomination. There is a very strong feeling on this point, which will not be overcome. All this forbodes great future struggles.

In the midst of the government itself there are great divisions. While the Empress pronounces herself more than ever in favour of extravagant devotion, at an age when Spanish women readily become fanatics, Prince Napoleon carries his opposition to the clergy to excess—unhappily, in the name of a strong materialism. The *Palais Royal*, which is his residence, is the focus of *anti-clericalism*. From thence emerged the comedy of *Le Fils du Giboyer*, written by Emile Angier, which ridicules and turns into buffoonery the Catholic party on the first stage in Paris, amidst the applause of an immense crowd. From thence also issued a new novel, by *George Sand*, published in the *Revue des Deux Mondes*, and which is likewise directed against the Catholic party. You will readily perceive that matters are thus in a critical position, and that it is necessary to know the state of both parties, in order to understand the events likely to take place during the period on which we have just entered.

Paris, *April* 17, 1863.

The Roman question slumbers; eyes are now fixed on Poland; and France, in nowise partaking in the supposed hankering of the Emperor after Mexican dominion, or Southern States junction, longs to see her recalled troops fly eastward to rescue a northern Italy, and gather new laurels on the Russian frontier. Thought is also given to the approaching elections for the Legislature, in which *universal* is but another name for *directed* suffrage; breathings after liberty are perceived in many quarters, as after the first of political rights; and we know that a minute study of the English laws on this first of rights is being made in high quarters; but the crowning of the edifice is not yet.

The three principal Lent preachers have been Father Gratry, a liberal and learned priest, much esteemed in intellectual circles, Abbé Maret, who delivered, at the Sorbonne, lectures on the Divinity of Jesus Christ, and Father Felix, who defended the grand mysteries of Christianity before the throngs which he drew to Notre Dame. Last week the Faubourg St. Germain filled St. Clotilde with rank and fashion to hear Abbé Mermillod of Geneva declaim against Protestantism. Naturally, zealous Romanists take a discouraging view of the state of religion, and the ultramontanists talk sentimentally of withdrawing to the catacombs or leaving their heads on the scaffold; but while Abbé Gabriel, in his work *Christ* (*i. e. the Church*) *and the World*, declares that the present state of society 'is but an organised hell, a war to the death of each one against all, an immense arena of tigers devouring one another under every form, a dark constitution of spiritual cannibalism,' and presents, as the sole remedy, *The Church*,—Abbé Gucttée, in his *Observateur Catholique*, confesses the inability of the priests to stem the torrent: 'Why deny evidence,' he says, 'why strive to cover facts with a false veil? The sacred edifices are more and more forsaken; the priest is neither beloved nor esteemed; he is everywhere an object of suspicion and hatred; he is charged with the most fearful accusations, which are left to fall upon the Church and upon religion itself; and yet thousands of priests preach and teach, and religious books and journals are disseminated far and wide, and recourse is had to a thousand means to gain the faithful, to make a noise, and acquire influence;- the priest penetrates every-

where with his books and teaching, and loses disciples every day, while the non-Christian philosopher sends his books and papers to those only who pay for them, awaits the effect of their simple perusal, and gains adepts daily.'

The private annual meeting of the ladies authorised to visit the Protestants in the Paris hospitals, took place the week before last at the Oratoire, as usual, presided over by Pastor Vernes and Baron de Triqueté. Until the last Revolution, no regulation protected Protestant patients: in 1849 an experiment was made by the Administration of Public Assistance giving a visiting card to one Protestant lady. After a rather difficult mission of three years, strenuous opposition was made to it by the ecclesiastical body of officials; but the Paris Consistory took up the matter vigorously, and obtained the regulation still in force, viz.—that a special register be kept at every hospital for the inscription of Protestants, and a library of books stamped by the Consistory for their use; that as many Protestant ladies as the Consistory judges necessary be nominated visitors for each of the eleven hospitals, and that special Protestant chaplains be appointed for each. Since that period, cases of annoyance and proselytism have diminished every year, and the ladies have in general conciliated the nuns who nurse the sick, and stand on good and even affectionate terms with them. The two parties are strictly bound not to interfere with the religion of patients of a different creed, and every breach of the rule is visited with strong reprimand or expulsion. No Protestant lady has ever broken the rules; but there are on record cases of priest and nuns having been reprimanded or expelled. In some hospitals there is an average of 120 Protestant patients in the year. Lately the administration has adopted the plan of giving home-medical relief and attendance, whenever practicable, in preference to sending the patients to the hospitals; the Vincent de Paul nuns follow the doctor's visit to see that his remedies are properly applied. Here was a danger to our poor Protestants, acknowledged by the administration, which knows the unworthy system of forced proselytism adopted by the Romish agents. To meet this danger, a register is to be placed at each of the twenty *Mairies* (house of the Mayor), on which are inscribed the Protestant families relieved; accredited persons are to consult it, on the part of the Protestant Church, which, by a proper system of visiting, may counteract the evil—the administration engaging to notice any attempt to annoy a Protestant on the part of the nuns in the severest manner. Many poor Protestant families, hitherto unknown to the Church, or dropping away into indifferentism, will thus be discovered and evangelised. There is an interesting house for convalescent female patients on one of the pleasant outskirts of Paris, supported by Protestant ladies, and directed by an earnest Christian deaconess. It has been a blessing to many.

An attempt is being made this year to reach individuals only to be met by a midnigh mission. A few lines of Christian exhortation, lithog aphed and placed in envelopes, are presented to the erring ones, in their houses of resort by Christian men. A thousand of these letters have been thus distributed.

The annual meetings of the Protestant Societies close to-day, with the Evangelical Alliance meeting, and the partaking of the Lord's Supper. They commenced with a prayer meeting at Taitbout chapel on Sunday, the 12th of April; on Monday the *Sunday-School Society* met at the new Wesleyan church, under the presidency of Pastor Montandon. The secretary, Pastor H. Paumier, gave the numbers of Sunday-schools in France at about 660, and that of the scholars at 33,000. The bronze medal received by the Society for its publications at the London Universal Exhibition last year, was shown to the assembly. Receipts 21,524 francs; expenses 22,565. A speaker congratulated this society on having only received 5 francs from foreign countries this year, as an evident improvement. *The French and Foreign Bible Society* met in the northern chapel, president Pastor Guillaume Monod. The secretary, Pastor Duchemin, gave 88,000 as the number of copies of the scriptures sold this year; it employs 2 colporteurs of its own, and 100 supported by the British and Foreign Society. Receipts 67,680 francs; expenses 71,213. On Tuesday the *Society of the History of French Protestantism* met at the Church of the Oratoire, presided over by M. Read. This society seeks out and publishes the documents of interest relative to our history in France. The *Religious Tract Society*, presided over by M. Valdemar Monod, met at Taitbout chapel. It has disseminated during the year 541,392 tracts, all sold, for it makes no grant, except it receives special gifts for the purpose; 200,000 of its *Almanach des Bons Conseils*, have been sold this year. Its journal, the *Ami de la Jeunesse*, has 11,000 subscribers. It has added another volume to its family library, the Life of Coligny, and is about to print six new tracts. Receipts 111,800 francs; expenses, 99,400. On Wednesday the *Protestant Bible Society* was presided over at the Oratoire by M. Eichhoff. During the past year it has distributed 14,285 copies of the Scriptures; receipts, 78,245 francs; expenditure, 52,846. The ladies' branch of this society supports a Bible woman, who visits 77 families with much success. The *Protestant Sou Society* met at the Church of Redemption, under the presidency of Pastor Vaurigaud. Its aim is to collect one *sou* a week from every Protestant in France, and divide the amount between the various religious societies; it succeeds in thus dispensing 10,000 francs a quarter; but its founder, the excellent Christian philanthropist, M. Eynard lately deceased, has left by will 15,000 francs to the society, if in five years it have succeeded in obtaining 30,000 subscribers. The *Evangelical Society of France* met at Taitbout chapel, president, Pastor Audebez. The reporter, M. de Pressensé, took a review of its thirty years' career. It has founded nine new churches which joined the official Reformed Church, and have ever walked in the light; it created six posts of evangelisation now occupied by the central society; it has aided above twenty consistorial churches in their work; for several years it supported two normal schools; it brought Gospel light into many departments where total darkness previously reigned; in Paris it evangelises two faubourgs, and has given birth to several churches now constituted; it has held with firm grasp and on high, the flag of religious liberty; it has built many chapels and schools; and spent upon French evangelisation 3,580,000 francs; for the past year its receipts are, 142,331 francs, and expenses 139,328; but a previous deficit leaves 15,000 francs uncovered. The secretaryship, held for thirty years by M. de Pressensé,

passes this year to Pastor Fisch, and the treasurership to M. de Neufville.

On Thursday, at 11, the Cirque Napoleon was crowded with the joyous faces of 3,300 happy Sunday scholars, and as many parents. Two hours were spent in short speeches and hymns. Mr. Reed, delegated from the British Sunday schools, spoke by an interpreter, and elicited much applause.

The Paris *Missionary Society*, presided over by Count de Laborde, had a very full meeting at Taitbout chapel. Mr. Casalis gave a most interesting account of the missions in South and Central Africa, and China; death has caused the last to be given up. Five pupils are in the Paris mission school; receipts, 193,000 francs; expenses, 173,000 francs. An old deficit still leaves 1,300 francs uncovered. On Friday, the brethren assembled at the *Asylum for aged Protestants*, which is prosperous. In the evening, the *Société Centrale* met at the Oratoire, presided over by M. Valdemar Monod. It is making rapid progress in its home mission labours. Receipts, 138,000 francs; expenses, 170,000. Several legacies and gifts, however, gave a balance. On Saturday, the *Society for Promoting Primary Instruction* met at the Oratoire, under the presidency of M. Guizot. It has founded thirteen new schools during the year, and obtained fourteen teachers' brevets for the students of its normal schools. Great is the work before it; in 2,000 communes, in which there are 1,200 Protestant places of worship, there are yet only 400 Protestant schools! Receipts, 112,093 francs; expenditure, 106,135. The philanthropic societies for the juvenile offenders at the St. Foy colony, the apprentices of Paris, and the Deaconesses Institution, show progress and blessing.

The General Conferences were the true battle-grounds this year, and never was gained a more decided complete victory by the friends of truth. This morning was the last meeting; both parties had mustered in full. Dr. E. de Pressensé presided. The believers in God's truth felt that it was necessary to shake off all false fraternising and dallying with words with double meaning. After a remarkable speech by Pastor Bersier, declaring that true science, true light, true liberty, true progress was on the side of earnest faith in Revelation, in the Atonement, &c., Pastor Rognon read, and the President put to the vote the following protest:

'The Conference—considering that the faithful may be troubled by systems of the present day, attacking the very basis of Christianity and the Church; that these negations are produced in the name of science, and given as the definitive results of the elaboration of modern thought—protests in the name of Christian faith, of Christian conscience, of Christian experience, and of Christian science, against every doctrine which tends to overturn the existence of supernatural order, of the Divine authority of the Scriptures, of the Divinity of Jesus Christ, and all that touches the very essence of Christianity; such as it has been professed in all times by all Churches marked with the seal of religious power and fruitfulness. The Conference invites the faithful to beware of those systems of science, a thousand times contradicted by the incessant transformations of the human mind; and exhorts the different Churches to make efforts and sacrifices to favour the developement and progress of Christian science.'

This was voted by the President and ninety-four votes against twelve.

Paris, *April* 21, 1863.

The *Young Men's Christian Association* for the Drôme held their general half-yearly meeting at Labeaume (near Valence) on Easter Monday. Pasteur R. Cassignard, of Beaufort, presided. There were representatives from ten different associations in the department, and also from that of Lyons, and from Annonay (Ardèche). The public meetings held in the church were full of life and zeal. Many warm and earnest appeals were made; addresses were delivered by several young men, members of the Unions, and many lay members of the *Association Fraternelle d'Evangélisation de la Drôme*. The meeting held in the morning was attended by a large concourse of Protestants, who had assembled from the neighbouring towns, to take part in this Christian festival. It was truly most edifying and impressive. A spirit of awakening prevailed; as is shown by the fact that, during the interval between the morning and afternoon services, it was necessary to hold a supplementary meeting for those whose souls had been aroused by the message of salvation, and this meeting was blessed to the conversion of several. The associations of Ardèche also held similar half-yearly meetings on the same day at Barraques, near Vernoux.

At the same time, the four Wesleyan Methodist churches of the Drôme held their quarterly meeting at Dieu-le-fit. In my next communication I hope to give an account of this meeting. In the meanwhile, allow me to bear testimony to the zeal and activity of our brethren, the Wesleyan ministers, and to the good which they do among us. Their ministry is generally blessed, and by their means a revival movement has, to some extent, been caused in several places, especially in Dié and its neighbourhood, where the Wesleyans have an evangelist, who visits regularly not less than fourteen villages.

The consistory of Vigan (Gard) has just published a new set of rules for the churches under its jurisdiction—a fresh proof of the increasing desire felt by the Reformed Church to emerge from a state of things where all is left to individual opinion. Let us hope that the rules which the Central Council are at present employed in elaborating will meet the necessities of the case, and will be able to reconcile at once both Christian liberty and order.

The Protestant Female Orphan Asylum of Sedan (Ardennes) has just held its sixth anniversary under the presidence of M. Philipoteaux, mayor of the town. The establishment contains twenty-two orphans. Its financial position is satisfactory.

We can say nearly as much for the establishment of Neuhof (Bas Rhin), the last report of which has just been published. It contains 114 pupils, who continue to receive elementary instruction, and to be initiated in works of rural and domestic economy. During the past year its state, both sanatory and moral, has been generally satisfactory. The receipts have been 32,391 francs, the expenses 33,752 francs. This establishment, placed under the direction of a Council of Administration, presided over by the pious professor, M. Ch. Cuvier, of Strasbourg, thoroughly deserves the support of the friends of the Gospel and of destitute children.

South of France, *April*, 1863.

BELGIUM.

We have characterised, by means of certain general facts, the liberty guaranteed by the Constitution and the religious state of the nation; we will now endeavour to give as correct an idea as possible of the Evangelical churches, and the progress they have made since 1830.

They are at the present time divided into two bodies. One is composed of churches supported by the Government, and which have taken the title of *Eglises Evangéliques*; the other is composed of free churches, which have arisen from the evangelisation of Roman Catholics, and bear the double title of *Evangelical Society*, and *Belgian Christian Missionary Church*.*

We will begin with the churches supported by the State. I must be allowed to go back to 1830.

It will be well to mention a fact too little known, or too often forgotten; viz. that thirty years ago Belgium was entirely Roman Catholic, and was considered as the country of all others the most devoted to Popery. In the sixteenth century, the Gospel was preached in Belgium with much success; numerous churches were formed, which sent forth noble martyrs. But the sword of the Duke of Alba, the Spanish hordes, and the Inquisition, entirely destroyed the fruits of the Reformation, and uprooted every vestige of the Gospel. Nevertheless, at the close of the last and the beginning of the present century, three small congregations, composed of the descendants of the Protestants of the sixteenth or seventeenth centuries, were formed in three different parts of the country; two on the French frontier, in the villages of Dour and Ronjy; the third in a little village of Flanders, four leagues from Ghent, called Maria-Hoorbeck. These three congregations consisted of seven or eight hundred souls, and were the only Protestants of Belgian origin in the country. There were, indeed, a few families in the Province of Liège, but the number was so insignificant, that no trace of them remains at this day, so that Belgium was indeed, to all intents and purposes, Popish, and gloried in so being.

Besides these three Protestant churches, there were four others, composed entirely of foreigners, who had come to reside in the country for commercial purposes: one in Brussels, one in Liège, and one in Verviers, celebrating their worship in French and German; one at Antwerp, composed of Germans and Dutch. There was, indeed, a little flock at Ghent, which with Maria-Hoorbeck formed a church, under the direction of a pastor. The pastors of these seven churches were all foreigners, and only depended on the Government as far as their stipend was concerned. It was in 1839 that they formed themselves into a synod, and took the name of *Union of the Evangelical Churches in Belgium*. Each of these churches contained some few pious members. Without depreciating them, it may be said that they were in a state of spiritual apathy. Among the seven pastors who were at their head, four were orthodox and pious; the other three were rationalists, and greatly opposed to the work of evangelisation, and even to the dissemination of the Holy Scriptures.

Three of these churches having greatly increased in number, obtained from the Government the stipend of a second pastor. Thus, for the last twenty years the Church of Brussels has had a French and a German pastor; that of Antwerp, a German and a Dutch pastor; and that of Maria-Hoorbeck, a separate pastor of their own. Three other churches under the same conditions were formed some years ago: one in Brussels, under the care of an ex-priest, composed of Dutch and Flemish, who had abandoned Romanism; and two small churches in the neighbourhood of Mons, composed of individuals who had left Popery thirty years ago. The pastors of some of these churches are orthodox; others are rationalist. A degree of spiritual life is to be found in some of these churches, but the greater part are in a deplorable state of indifference. It is true they have an *evangelisation committee*, employing four evangelists, who labour chiefly among those Protestants who are without a pastor. One resides at Mons, another at Mechlin, a third at Ostend, and a fourth near Liège, whose chief work is among the German artisans. These evangelists are doubtless respectable men, but their missionary aptitude is not very striking, consequently their labours have hitherto produced but little result. This commission collects funds for the support of schools, and of a refuge for the aged and for orphans, which they have founded in Brussels. The members of this committee being some orthodox and others rationalists, it seems difficult to believe that they will be able to carry on a truly salutary and evangelical work. The field is wide in Belgium, and has of late been greatly thrown open for the work of the Gospel. If the truly pious and evangelical pastors of the churches that are upheld by the State, would undertake alone, that is to say, without the cooperation of the rationalists, a work of evangelisation, and carry it on in the fear of the Lord, and with a firm reliance on His promises, they would certainly receive a blessing from above.

Next month we shall speak of the Missionary Church in Belgium.

Brussels, *April* 1863.

* We do not speak of the English congregations, of which there are seven or eight, all belonging to the Church of England. They exercise little influence on the religious movement of the country.

SPAIN.

The central committee of the French branch of the Evangelical Alliance having determined to solicit a petition from the ladies of France for the pardon of Matamoros and of his companions in captivity, a circular was forwarded on 6th January last to all the Protestant pastors in France, accompanied by copies of the petition, to which signatures were requested.* These forms were promptly returned to head-quarters, accompanied with more than thirty thousand signatures, representing women of all conditions, amongst whom we are happy to notice some Catholics. These sheets were all collected and bound, with the petition at the head of them, in a beautiful album, which was addressed to Her Majesty, and which a delegate of the Evangelical Alliance was charged to take to Madrid and to convoy by the best available means into the Queen's hands.

The address has been presented to Her Majesty. Perhaps some time may elapse before the result will be known.

We read in the *Opinione Nationale*, 16th April:—

'We are assured that M. Adolphe Barrot has forwarded to the Spanish government a demand for an

* This was referred to in our March number.

amnesty in favour of the unfortunate persons who have been condemned for acts of Protestant propagandism.

'We have no doubt but that the cabinet of Madrid will defer to the wish expressed by our ambassador, and we are glad that the initiative in this intervention should have been taken by the French government. In fact, when a Protestant government intercedes for its co-religionists, the step may possibly be regarded as one prompted by a sectarian spirit; but for the chief of a great nation, in which an immense majority is composed of Catholics, to take in hand the defence of the unfortunate persons who are expiating the crime of evangelical propagandism on board the galleys, is an imposing demonstration in behalf of the principles of justice and tolerance, and an act worthy of France as the country which gave to the world the philosophy* of the eighteenth century.'

ITALY.

All accounts from Rome agree in declaring that the Bourbon enlistment of brigands is again being pushed forward there, without any attempt at concealment, and that in a few days considerable numbers of men will be sent across the frontier towards the southern states. The French authorities who govern Rome offer no opposition. The Italian government is making preparations to give the intruders a warm reception. Rumours are again spread, for about the hundredth time, that the Pope is in a dying state; but I believe there is not a word of truth in them. He officiated as usual at all the Easter fêtes. He has long been troubled with erysipelas in the legs, but is otherwise healthy. It is said that he has been making arrangements for shortening the funeral ceremonials after his decease, that the conclave of cardinals may lose no time in meeting and selecting a successor, to prevent a *coup de main*. This may or may not be true, but I have an impression that, according to law or usage, a certain time must be allowed for the arrival of foreign cardinals before the conclave can proceed to a new election. Poor Farini, the Italian prime minister, who so lately succeeded Ratazzi, has been attacked with softening of the brain, and compelled to retire altogether from public life. He is succeeded by Minghetti, one of his colleagues, and his retirement produces no change in the ministerial programme. The King is now in Florence, on his way to Naples. The enthusiastic reception he met with from all classes of the population is sufficient refutation of the stories industriously circulated in some quarters that the Tuscans have become weary of his rule. Shortly before Easter a new batch of cardinals was created by the Pope, one of whom, Pentini (known for liberal opinions), is said, on the authority of Roman correspondents of the Italian papers, to have excited great indignation by adding the words *dummodo Ecclesiæ bono proficiat* to the oath he swore before the Cardinal Deacon to defend the temporal power of the Pope, and in consequence, it is rumoured, he will be deprived of his share of the good things which usually fall to the lot of cardinals. It is probable he sympathises, in some measure, with the views of Passaglia. Thus even in Rome some sparks of liberal opinion are to be met with. In other parts of Italy it spreads daily, and threatens, if the Papacy still maintains its stubborn attitude, to run largely into infidelity. The following occurrence in a parish of the proviuce of Capitanata, is not only interesting as an instance of attachment towards a worthy priest of liberal opinions on the part of the parishioners, but also that as a stand made for the popular election of their pastor. It was first published in the *Paese*, and copied into other journals as 'a new and curious fact.' The people of one of the parishes in the Commune di Caivano had set their hearts on having a certain Don Girolamo Ferrara as their priest, but the bishop stoutly set his face against it, as the said Don Girolamo differed in his political views from the retrograde bishop. Determined to have the man of their choice, the people held a meeting, and resolved to petition the Minister of Grace and Justice to appoint him; the petition was drawn out at once, and signed by 500 persons, who now wait impatiently the result. The comment of the *Paese* is worth quoting:—'Caivano, first among the communes of Italy, and in face of the fanatical prejudices which unfortunately bind the masses in this peninsula, returning to the first ages of Christianity, in which the only scope of the Church was Christ and the Truth, in which the people assembled together, elected their pastor, and all concurred in the election of the supreme hierarch—the Pope,—persuaded that one of the most potent reasons why the Papacy took away such a power was to surround itself with men who were not chosen by the people, who, little caring for Christ and his doctrines, but disguised with his badge the better to deceive, and bent solely on acquiring an almost superhuman power, might succeed in driving men blindly into ignorance and barbarism, to whatever grade they belonged, in order to rule them with absolute theocratic power; convinced that if by such an act she withdrew herself from the bishop and from Rome, both of which have withdrawn far from Christ, nay, have set themselves in opposition to Him, she drew closer to Christ and his doctrine;—for all these reasons, Caivano completed the great act, which initiates a new right in Italy, and places this commune on a level with the most distinguished in our peniusula.' If the Ministry give a favourable answer, many parishes will follow this example.

Among the Evangelici of Naples there seems to be more unity than, unfortunately, exists in other quarters of Italy. The congregations meeting at San Tommaso, under the care of Messrs. Appia and Peccenini, and in the Chiaja, under the care of Marquis Cresi, united together in celebrating the Lord's Supper, *for the first time*, on the 5th of this month, M. Appia presiding. The communicants were admitted after careful examination, and M. Cresi's place of worship was far too small for the numbers that sought to witness the solemn ceremony. Sig. Albarella was present on the occasion, and a correspondent writes: 'It was a most interesting and touching ceremony.' The day schools continue to flourish, and Sabbath schools have been begun, which are largely attended, and excite deep interest.

I understand that S'gnor Perez, who some time ago opened a third place of worship in Naples, has closed it, and has also discontinued his journal *La Civiltà Evangelica*.

* The rationalistic but politically liberal tendencies of the *Opinione Nationale*, the organ of Prince Napoleon, are known.

At the mouth of the Bay of Naples lies the island of Capri, remarkable for its salubrity, for the ignorance and bigotry of its population, and the immorality of its priesthood. With the latter, of course, it must be an object to keep out the light, lest their deeds should be reproved, and they have been attempting lately, in a somewhat unceremonious way, to do so. For many years past an English gentleman, Dr. Green, has resided, with his family, at Anacapri. He takes an interest in the schools which have been opened on the island, receives copies of most of the Protestant Italian books that are published, and lends them now and then prudently to the few who take interest in anything which rises above the level of materialism. He had lent *L'Amico di Casa* (the Protestant almanack, prepared by Dr. De Sanctis) in this way, and it fell into the hands of the priest who teaches the boys' school, who, by the Parocco's orders, burnt it publicly, in the presence of all the scholars, to the cries of *Viva la Religione! Abasso i Protestanti!* Not content with this, the Parocco, as the most complete mode of preventing more Protestant light from spreading, hired an assassin to murder Dr. Green, and during the night, between March 7th and 8th, shots were fired through his bed-room and drawing-room windows, from the former of which he and Mrs. Green had a narrow escape. In the morning a paper (Irish Papist fashion) was found affixed to the door, intimating that unless Dr. Green and his family left Anacapri within eight days, another ball would be fired through his heart! He is not the man to be driven away by such a threat. He immediately went to Naples, and laid the case before the authorities, who are investigating it. This unprovoked attack has already done good, as the islanders generally have been moved to indignation by it, Dr. Green being held in high respect. The Parocco and the schoolmaster have felt it prudent to sign a declaration that they will respect themselves, and cause to be respected by others, the Doctor's person. I have information that the Bible is read by many of the educated people on the island, and that there is one family at least of native Protestants. This cowardly attack may be overruled by God to stirring up in Capri a spirit of enquiry as to that religion which the priests have so great a dread of.

The new Waldensian church in Florence was opened for public worship on March 19th, when able discourses were preached by Messrs. Geymonat and Ehni, Dr. Revel giving the dedication prayer. The church was filled to overflowing both forenoon and evening.

Tuscany, *April* 1863.

Since the last change in French politics, the Papal party, feeling itself more secure than ever, have been triumphing loudly. The national revolutionary party, which evinced such indefatigable activity, and expressed itself repeatedly in public demonstrations, is at present quiet, and refrains from taking part in public life. The real feelings of the solid portion of the population, the stagnation in business, the impossibility of a long continuance of the present form of government—all this has remained unaltered. But there is a pause, and the faithful adherents of the Pope avail themselves of the temporary lull, and lift up their voice with more than usual strength. The Easter festivals were celebrated with great pomp, and the number of strangers who crowded to them was greater than during the last years. The Pope was present at them, though at Easter his state of health assumed a serious character. The majority of the people who aid in giving splendour to the theatrical celebrations in St. Peter's and the Sistine Chapel, so little calculated to commemorate the bitter sufferings and death of our Saviour, are Protestants, chiefly your countrymen. The Roman press triumphs over the crowds, which from all nations flock to the glories of the Church of Rome. An attempt has been made this year to give the Pope demonstrations of the enthusiastic love with which the people regard him. Whenever he appeared in public, a number of men collected, and expressed in lively exclamations their veneration for him. There was a splendid illumination on the 12th of this month, as a grateful commemoration of the escape which the Pope had, when, dining with his suite in the hall belonging to the church of St. Agnes, the floor gave way. People, who have been residents in Rome for twenty-one years, say they never witnessed so grand an illumination. In general, the Pope is received with more lively enthusiasm than was the case last year, but this splendid exterior is only a scanty covering to conceal the inward and incurable malady. The reforms, introduced as concessions to the French Government, are only of a superficial character, and lay not the axe to the root of the tree. Among the most influential members of the Government, there is a want of harmony and cordiality, and the worst is, that nothing is done for the mental and moral education of the people, which is in a very low condition. Rome lives on the splendour and power of its past history; but the present generation is dying morally; notwithstanding the venerable names and ceremonies, which are to present Apostolic Christianity in its fulness, souls are left to perish. There may be many a praiseworthy exception among the clergy, living and working for the spiritual welfare of the people with conscientiousness and self-denial. The whole apparatus of services and discipline which the Church of Rome employs is not calculated to effect the conversion and sanctification of the heart, but to preserve and consolidate the inherited authority of the Church, and to crush the life of the nation. This also was the aim of most of the Lent Sermons—to restore the wavering obedience to the Church, and confidence in her saving influences.

It is also a characteristic feature, that pulpit eloquence has been peculiarly violent this year in its attacks on Protestantism. This is partly owing to the progress of the work of evangelisation in other parts of Italy; but the irritated and passionate tone of the attacks discloses also the fear of an opponent of superior strength. It is scarcely credible what fabulous stories are told to the people, to present Protestantism as the acme of infidelity and licentiousness. May God help the poor people, and send the bread of life to all who are longing for peace and salvation!

Among the Lent sermons this year, those of Dr. Manning have produced considerable excitement. He is preaching in *St. Maria-del-Popolo* against Protestantism and all its sects, and has lately made his numerous audience acquainted with the Colenso controversy, which furnished him with a handle for proving the 'absurdity of Protestantism.'

Rome, *April* 15, 1863.

Religious Liberty in Naples.

The principle of free inquiry was, from the first, attractive to the Neapolitans, who are naturally inclined to discussion and to philosophical contemplations. Under the Bourbon rule, Protestantism was strictly prohibited in the kingdom of the Two Sicilies. Those holding the Augsburg Confession could never obtain permission to build a church, and they were compelled to hold their religious worship in the private chapels of the Prussian or English embassy. The possession, or the smuggling into the country, of a Protestant Bible, was punished with perpetual condemnatiou to the galleys. If a Neapolitan, from curiosity, went to any of the above-named religious services, he was, for an indefinite term, cast into prison. Thus, under the former government, there could exist no Protestant propaganda in Naples, and even yet there is only one priest there who represents it. His name is Roller, by birth a Frenchman. He is a man of much intelligence, and, animated by a noble zeal, he knows no hindrance in the way of his doing good. So soon as he was free from his former fetters, to avow his connection, Roller determined to place the Protestant propaganda in Naples on a sure foundation, and made himself, aided by like-minded associates, bold for the work.

Schools for children were opened, and were attended by more than 300. 'You know who we are, and that we are excommunicated,' said the teacher. 'Yes,' answered the parents, 'we know that your religion is not ours; but we know that ye wish only what is good, and therefore we bring our children to you.' There are meetings three times a week for adults. More than 200 men, almost all from among the people, attend them. The discussion is quite free, and everyone speaks that which is in his heart. The room is plain, and is lighted by one or two lamps. The naked white rough-cast walls present a striking contrast to the georgeously-ornamented walls of the Neapolitan churches; but that is not remarked upon by the new disciples. The speaking of the minister they demand; the discussion delights them; and the crowd increases daily. These assemblies are particularly remarkable, not only on account of the persons that compose them, not only on account of the questions which are there discussed, but particularly on account of the extraordinary spirit which these simple people display. With such people—and their number in Naples is much greater than one might suppose—Protestantism will make rapid progress. The provinces also desire Protestant missionaries, and the Calabrians particularly desire them. Two priests, converted to the Gospel, *Vicenzo Calfa* and *Gian Batista Gioja*, have gone to Florence, in order to study there a year in one of the newly-founded faculties of theology of the Waldensians. Many others, Calabrian priests, half schismatics, and inclined to the Greek Church, who, under the Bourbons, in spite of the Papal bulls, which had granted to them certain liberties similar to those granted to the Catholic church of the East, were violently persecuted, and would at once pass over to the side of Protestantism, if their poverty did not prevent them; for they have scarcely any other means of support than that which is derived from the saying of mass.

This Protestant awakening has put the Ultramontane portion of the Neapolitan clergy in the greatest commotion. In vain have they sought the help of the State to check it. The Protestants have challenged the Catholic priests to public or private discussion, (according to option,) in which the dogmatic questions might be examined into. They have not accepted either of these challenges—and how could they? The Neapolitan clergy have lived in such security; they saw the State suppress with so much zeal any motion towards freedom of confession and freedom of conscience which was dangerous to their interest, that they—shut up in ease, in slothfulness, and carelessness, in a word, sunken in the deepest ignorance—knew nothing beyond the mechanical performance of the duties of their office.—Translated from the *Revue des Deux Mondes*.

SWITZERLAND.

Our great object of interest at the present moment, is the approaching election of the Consistory. In order that this question may be quite clear to your readers, let me go back a little.

The Consistory, under Calvin, and to the close of the eighteenth century, was a tribunal of morals, charged with punishing all delinquencies committed against the laws, by which the Reformer had endeavoured to establish a complete harmony between the lives and the faith of the citizens. But its duty in this respect became increasingly difficult, for such a system of legislation did not coincide with modern ideas, and the Consistory, at the end of the last century had become an institution without life and energy.

When, in 1815, Geneva, freed from the French dominion, endeavoured to reconstruct the past, much embarrassment was felt, as to the part to be assigned to the Consistory. To reestablish it according to the idea of Calvin, making it a tribunal of morals, was impossible in the nineteenth century; to invest it with the government of the Church, was to dispossess the company of pastors of a power that had been theirs for nearly three centuries. Consequently, the part assigned to the Consistory was never very accurately defined, and, if no conflicts arose between this body and the pastors, it was because the latter in reality governed alone. The Consistory was then composed of all the pastors holding charges, and of twelve laymen only, who were chosen by the government on presentation made by the body of pastors. Such was the organisation laid down by Calvin.

The leaders of the revolution of 1846—a triumph of the evil passions fermenting in the country—announced from the very first their intention to put an end to the authority of the 'Company of Pastors,' upheld chiefly by the Constitution of 1841. Two ways were open: to put the Church into the hands of the State, as had been the case in 1845, in the Canton de Vaud, or to give the Consistory sovereign power in the Church, but so constituted that laymen should have the greater influence. This latter plan was adopted, The radicals, never doubting that universal suffrage would give them the majority in the new Consistory, caused this mode of nomination to be commended. The Consistory was declared the supreme body in the Church, and nothing was neglected which might place the pastors in an inferior position. Hitherto universal suffrage has deceived the hopes of the radicals. While in all political

elections the influence of the Catholics has turned the scale in favour of the radicals, in all our consistorial elections, in which Protestants alone take any part, they have never yet been able to introdnce into the Consistory any but men of standing and piety—friends of the Church and the Gospel. Although the laymen are in a great majority (25 to only 6 ecclesiastics), they have always shown themselves desirous of maintaining the high historical position which the body of pastors has occupied for three centuries. They have undertaken nothing without consulting them; and it is to the perfect harmony existing between these two powers that we may attribute the improvements of every kind which have been effected in the National Church during the last fifteen years.

This short sketch of the state of things will serve to show the interest attached to the election of the Consistory. This election takes place every four years, in the month of May.

The radicals, having for many years seen the impossibility of obtaining the election of a Consistory holding their own views, had given up the struggle. It is said that they intend this year to make another attempt; and as they hesitate at nothing by which they may attain their end—using cunning, falsehood, and violence—the friends of the Church and the Gospel must neglect no legitimate means by which they may cause their efforts to fail. The advent of a radical Consistory would be a shame and a misfortune to Geneva—a shame, because the greater part of them are men to whom religion is nothing; a misfortune, for it is certain that all their measures will tend to the overthrow of the Church, and the subversion of all that has been done during the last few years. Besides, snch a Consistory would be a motive for many to leave the Church, and would be, moreover, a great joy to Catholicism.

I have but little to communicate besides. Our Easter services have been celebrated in a manner which calls for gratitude to God. The number of communicants has, perhaps, been greater than on any previous occasion.

Geneva, *April* 20, 1863.

The Italian Committee of Geneva.

The operations of the *Italian Committee of Geneva* are well known. This committee has just published the report of the result of its labours during 1862, and we give the following abridgement of its contents.

The sale of its publications has been highly satisfactory. This is especially the case with the tract entitled *De la Messa*, by Dr. De Sanctis. This little work, of which 5,000 copies were published in January 1862, is now almost out of print. All who are familiar with the great talents of the zealous Italian pastor of Genoa will readily appreciate the benefit which many who have read his work must have received. *La Morte del Primogenito*, a translation of the French tract of M. Malan, and a new edition of that of Dr. De Sanctis, *Il Celibato dei Preti*, have met with great success. So also *L'Amico di Casa*. The circulation of this almanack yearly increases. It becomes more and more popular. This year 65,000 copies have been published.

One of the members of the committee has been employed for more than a year, with the cooperation of several others, in preparing an Italian Concordance of the Bible. This work, which will be of great use to all who are labouring for the evangelisation of Italy, will soon be brought to a close.

As to the work of evangelisation itself, properly so called, the committee have employed five colporteurs during the whole year, and several others during a part of it. The following numbers will show the total amount of the sales which have been effected either by these workers, or at the four depôts belonging to the committee:—791 Bibles; 1,514 New Testaments; 622 copies of separate gospels; 8,171 various religious tracts; 11,671 copies of *Amico di Casa* for preceding years, and 55,649 for this year. Besides, a small circulating library has been formed at the depôt of the committee in Florence. This library is most useful, contributing greatly to the advancement of the work in that city.

The colporteurs maintained by the committee have laboured chiefly in the provinces of Genoa, Lombardy, the ancient Duchies of Tuscany, Umbria, and the Abruzzi.

The committee continues to support the work which is carried on at Genoa, by means of the preaching of Dr. De Sanctis. It has also supported, as far as its means will allow, the institution which Dr. De Sanctis, assisted by Professor Mazarella, has formed, for the purpose of training pious schoolmasters and capable evangelists for Italy. This institution has been established on a regular footing. Among the six pupils whom it sent forth last year, two have passed their examination to obtain their diploma as schoolmasters, and three have entered on the work of evangelisation. The committee also continue their operations at Spezzia, Novi, Bologna, Milan, Modena, and especially at Graglia and at Piverona. All who have at heart the spread of the Gospel in Italy, will help the committee of Geneva with their sympathy and their prayers. Colonel Tronchin is the President, and Mr. Gabriel Naville the Secretary.

The Pilgrim Mission of St. Chrishona.

Among the many friends of the Basle Missionary Society, particularly among those who reside at a distance, the idea still generally prevails that the institution of St. Chrishona and that of the Basle Mission are one and the same. This is in no sense, however, the case. Both societies are quite separate and independent the one of the other. Both are, indeed, in many particulars, like each other. Both were originated through the exertions of Mr. Spittler; both have their school for missionaries; both send their pupils into their own mission fields or to America, or they are ready to accept appointments from other societies under certain conditions. But, on the other hand, there are not unimportant differences between them, particularly in this, that the Chrishona Mission has no responsible committee, and issues no public statement of its receipts and expenditure. Mr. Spittler is in a certain manner the whole committee for it; and the confidence which is universally reposed in him, stands in the place of detailed statements. In addition to this the Chrishona

Mission does not, like the Basle Missionary Society, attach a special value to the scientific education of its scholars. And, finally, it has, unlike the Basle Society, turned its attention to home as well as to foreign missionary work.

It is about twenty years since Mr. Spittler had his attention directed to the ruinous and long-since neglected little church, which, situated about one-and-a-half leagues from Basle, looks peacefully down upon the extensive valley, and out toward the heights of Jura, and the snow peaks of the Alps. Having obtained permission from the authorities, he placed a Christian youth, a carpenter by trade, in one of the little attic chambers of the tower, and then, in a certain measure, took possession of the little church. The young carpenter cleared out the dirt and rubbish, and did not rest till he had made the church clean and comfortable. Some destitute people were then sent to the solitary carpenter, that he might teach them to work, and, through Christian influence, reform them. This work succeeding, other Christian young workmen, sent thither by Mr. Spittler, one after another, took up their abode in the now habitable room of the tower, with the object, partly, of making use of the treasury of Christian knowledge there collected, during their wanderings; and partly, of establishing a home for themselves elsewhere: hence this little church received the name of 'The Pilgrim Mission School.' In the course of time it has extended itself, step by step, and Chrishona is now a great educational institution for home and foreign missions. The following facts regarding it we gather from the 'Fourteenth Circular Letter:'—

I. In the institution there are about 50 pupils, and, including the teachers and other persons connected with the house, there are in all from 60 to 70 persons. Since all the surrounding land has come into the possession of the institution, the pupils are much employed during summer in field labour. A water-course, with its accompanying pump-work, made by the pupils, conveys water from a considerable distance to the institution. The fields, the cows, and the garden supply the pupils with almost all that is necessary for their subsistence. A printing office, with a quick press, issues various works. A book in the Amharic language, the types for which were sent from England, is soon to be published. The rich natural productions of the place, together with contributions from several auxiliary unions, meet all the expenses of the institution; yet, during the past year, it was 'not without debt.'

II. The Inner Mission.

1. There was, during the course of the year (1862), one evangelist among the railway labourers in the canton of Schaffhausen, and one colporteur in the canton of Zurich.

2. The institution of Maienbühl (at the foot of Chrishona) is designed for the reception of unfortunate and destitute people, who may, through regular orderly labour, and by the influence of Christianity, be again won back to the human family. Many, during the past year, entered and left this institution very differently affected by the discipline to which they were subjected. This institution has proved a blessing.

3. The Pfingstwaide (an estate in the neighbourhood of the Lake of Constance) was hitherto the station of certain brethren by whom the surrounding region were evangelised. There is now in that place an institution formed for the reception of epileptic children.

4. One of the pupils of Chrishona was called by one of the pastors of Pomerania as a lay-helper. He now labours partly as tutor to the pastor's family, and partly as a lay-deacon in the extensive parish.

5. In Courland there are eight pupils from Chrishona labouring as evangelists on the estates of noble landowners. There they teach in schools, conduct house prayer-meetings, visit the sick, read and expound the Bible, &c. They have acquired the Lettish language, as that is generally the only language known to the peasants there.

6. In course of time, there have been sent out to America (partly to the Southern and partly to the Northern States) more than fifty Chrishona pupils; during the past year five were sent out. Many of them, in consequence of the civil war, have had to endure all manner of hardship. They are for the most part acting as pastors over German congregations.

7. There are six of the Chrishona pupils engaged as preachers and teachers in the State of Buenos-Ayres, in South America.

III. Foreign Missions.

1. In European Turkey—in ancient Macedonia—there is one Chrishona pupil labouring in the service of the English Jewish mission at Alessandria, and another at Salonica. Their principal duty consists in teaching in a school, where they meet with many difficulties. They also seek to win over the people by the practice of medicine amongst them.

2. The Chrishona Mission displays great activity in Palestine. In Jerusalem, a mercantile establishment has been founded, partly for the purpose of obtaining support for the missions, and partly for the purpose of presenting to the people an example of honesty in commerce. Two merchants have charge of the establishment. In the orphan-house, for boys, near Jerusalem—which was founded in consequence of the Syrian massacre—there are now about forty persons, among whom are twenty-nine Christian and Mohammedan boys. Beside the lessons taught in the school, the boys are instructed in tailoring, shoemaking, and in the art of turning. That there should be in the training of these boys great difficulty, is what was to be expected. In the seaport of Jaffa there resides a Chrishona pupil to attend to the despatch of goods for the establishment at Jerusalem. He has also, through the aid of a Christian Russian, been enabled to erect a school and a small hospital, for which already the necessary help has arrived from Europe.

3. The memorable 'Apostles' way,' the idea of which is that, between Jerusalem and Abyssinia, there should be erected twelve stations, at equal distances from each other, each bearing the name of an Apostle, has now two stations: *Cairo*, the station of St. Mark; and *Matammah*, on the borders of Abyssinia, which has not yet received its Apostolic name. In Cairo there are three brothers labouring with great success. They keep a school, preach to the Germans, hold every Sabbath public worship in the Arabic language, and have formally established a town mission. In Matammah, two brothers have been labouring since March 1862. They have already built for themselves a house, have planted land, and have entered into friendly relations with the natives, viz. the negroes of Dafaur.

4. In Abyssinia, a mission from Chrishona was begun in the year 1855, under the direction of Bishop Gobat. The brethren engaged in it attended to their several trades as well as to the more immediate work of the missions. At present, there are eight brethren in that country. Five of them are 'only indirectly engaged as missionaries. Since 1855, they have principally, and of their own accord, made themselves useful to King Theodorus, as handicraftsmen, and therefore from the king they derive a part of their support.' They have, by the distribution of Bibles in the Amharic language, by lectures on portions of the Bible, by sermons, and household religious services, as well as generally by word and deed, sought to work for the Lord. Several children are entrusted to them for their education. At the mountain fortress of Magdala, several soldiers and two royal secretaries have been awakened to the truth. Also, among the 100,000 Jews (Falashas) of Abyssinia, who seem to be particularly open to the reception of the tidings of salvation, the labours of the Chrishona brethren have not been in vain. When the London Jewish Mission sent in 1860 three Jewish missionaries from England to labour among the Falashas of Abyssinia, one of the Chrishona brethren (Flad) joined himself to them. Recently, a question betokening a desire after salvation, as to the true Messiah, appears to have been awakened among the Falashas. The Scottish Church has also sent two Jewish missionaries to the Falashas in Abyssinia, and two of the Chrishona brethren have united with them. The state of the country is such, through the incessant distraction of war, that King Theodoros cannot enjoy his newly-acquired kingdom.

5. Two years ago, under the direction of Dr. Krapf, and in the service of an English Methodist society, two Chrishona brethren went out to the east coast of Africa, but after a short time, 'on account of sickness, and from the want of an earnest spirit,' they returned home again.

6. In West Africa (Sierra Leone), there are two pupils from Chrishona labouring successfully in connection with the English Church Missionary Society. The one (Bockstatt) is house-father of a large negro school in Kissey, while the other (Knödler) after receiving episcopal ordination, has been appointed pastor of the Wilberforce congregation. Another Chrishona brother, in the service of the same missionary society, works as catechist in Abeokuta, the chief town of the Yoruba country.

7. For several years, two Chrishona brethren (Schmid and Hanziker) have laboured on the Falkland Islands in connection with the Missionary Society for Patagonia, in South America. That at least is the principal station. From that station efforts are made to establish mission stations in Terra del Fuego in Patagonia, and among the Indians of Araucania. Already a hopeful beginning has been made. Mr. Hanziker is by far the most active missionary among all that labour in that region. In February 1862 two other Christian brethren were also sent out to that mission. They are engaged in erecting a station by the river Negro, in the north-east of Patagonia.

Thus, the Pilgrims' Mission is partly independent, and partly has sent out, in connection with other missionary societies, a not inconsiderable number of ambassadors into the different countries of the world.

GERMANY.

On the 14th of April, 1862, the day of the confirmation of the Crown-Prince, a Catechism for the Lutheran Church of Hanover was published by royal authority. It has been the occasion of an extensive and very important controversy. The need of a new catechism in the room of the old one, published in 1790, was keenly felt, particularly by the clergy; for this catechism of 1790 was, in conformity with the spirit of that time, deficient in the clearness and correctness and strength of its doctrinal teachings, nay, like many other religious books of that age, it was even tainted with neology. In the year 1855 a commission was accordingly assembled in Hanover, charged with the duty of preparing a new catechism. Naturally it might have been expected that this catechism would have been an exposition of Luther's shorter catechism, which is universally recognised as the catechism of the Lutheran Church, and which is comprehended in that of 1790. The commission shrank from the preparation of an entirely new book; for nothing is more difficult in the present day, amid the great religious differences that prevail in Germany, than to publish something original and new, which one may expect will be generally approved of. Therefore they went back to a catechism already in use—the one which had been published by General-superintendent Walther in the middle of the seventeenth century; a catechism which was not, however, itself an original work of Walther's, but of some earlier author, who was himself indebted to the catechism by the celebrated reformer John Brentius (Brenz) in the sixteenth century.

This catechism of Walther was revised and enlarged by the commission, and adapted to the present theological and ecclesiastical state of the country. On its publication, however, it found little favour. On the contrary, it met, for the most part, with the most violent disfavour and hostility. There were many and various reasons for this. The catechism kept strongly by the doctrine of the Church, from which a great part of the laity, some consciously and some unconsciously, are estranged. This doctrine the catechism expressed in some places, it is true, in too strong and austere a form, and thus alienated many. Others thought its language too antiquated. Others were stumbled at the manner in which it had been brought forward, for they maintained that the laws of the country required that a synod, composed of clergy and laity, should have been convened, by whose sanction the catechism ought to have been published. In addition to these things, however, there were two causes which made opposition to the catechism so general. The one was the force of custom. The catechism had been in common use for seventy years, and the present generation had all been trained up in an acquaintance with it. The other reason for the general opposition to the catechism, was the political dissensions of the country. All measures proceeding from the ministry of the day (now superseded) were looked upon with extreme mistrust and dislike. This political opposition to the ministry, existing among those connected with the Church, as well as among the people in general, found its expressions in the organisation of a systematic agitation against the new catechism. This agitation assumed a dangerous character, when one of the national clergy (the great majority of whom received the new catechism with thankful joy) spoke out openly

in opposition to it. The consistory very imprudently summoned him to appear before them and answer for his conduct in the matter. The consequence was, that in those towns in which the members of the consistory, before whom he had appeared, resided, there were violent popular demonstrations against them. Everywhere, and among all classes, the excitement rose to a great height. In these circumstances, the King summoned a commission to meet at his palace at Goslar, where he was then residing, and by their advice he issued an edict, under date 19th August, requesting the congregations to declare openly whether they wished the new or the old catechism. By far the greater part of the congregations declared in favour of the old. With this, however, the Church question was by no means ended. From the affair of the catechism they turned to the matter of the constitution. Among the laws of the country is an ordinance promising to the Evangelical Church presbyterial and synodal government. They now pressed for the fulfilment of that promise. An assembly consisting of clergy and laity accordingly met at Celle, for the purpose of endeavouring to obtain the re-establishment of presbyterial and synodal government in the Church. Already, in the year 1849, a commission, appointed by the liberal ministry of the day, had brought forward a proposal for the re-establishing of presbyterial and synodal government, but the political reaction which then took place hindered its being carried into effect. But now again, when partly through the excitement arising out of the affair of the catechism, the chief of the reactionary ministry has been set aside, and, after much hesitancy, a liberal ministry has assumed the government, this matter of the Church government is once more agitated. The minister of Worship, Lichtenberg, the grandson of the celebrated physician and author in Göttingen—(his own parents have lived a long time in England)—an excellent, religious, liberal-minded man, has called together a commission to examine and revise the proposals of 1849. He has the intention to assemble a synod some time in the autumn of the present year, and by its assistance to regulate the government of the Hanoverian National Church. By this means—so all friends of the Church and its peace entertain the hope—the hitherto unpeaceful state of the Church shall terminate, and all things begin a good orderly course. May God so grant it!

Germany, April 1863.

The Colony of Kornthal.

The kingdom of Wirtemberg is deservedly distinguished for Christian zeal and enterprise, and the parish of Kornthal, to which we would now call our readers' attention, is distinguished, even in Wirtemberg, for its close adherence to the apostolic standard of faith and good works. Kornthal lies to the north-west of Stuttgart, at a distance of six or seven miles; the country round it is wooded and fertile, the village itself remarkable for its clean streets and the number of its handsome institutions. The traveller will meet with a most hospitable reception at the only inn in the place, which stands between the large but plain chapel—for the word church is not used here—and the parsonage, which is at the same time the great Daughter institution, numbering at present about 130 girls from different districts. On visiting it, we found the pastor and his family dining at a small table in the large hall, where these daughters were all assembled. Everything was activity, cheerfulness, and unconstrained. When the bell announced the hour of daily evening prayer we adjourned to the meeting-house, where a chapter of the Bible and the watch-word for the day were read as with the Moravians, a few verses sung, and a hearty prayer put up, more especially for the sick, sorrowful, and absent members of the community. One remarks at once certain peculiarities in the internal arrangements of the chapel; it has no pulpit, and the preacher, who wears no gown, sits with the elders on the raised platform where the altar stands. In fact, this particular parish, although in other respects Lutheran, and not separated from the State Church, proposed to itself from the very first to place all the elders and overseers of the congregation on the same level, the preacher of the Word being only one of their number chosen because of his superior capacity for the office. The evening service, which is regularly attended by almost the whole community, invariably concludes with a brotherly discussion between the preachers, the teachers, and the elders, respecting some passage of Holy Scripture—a discussion carried on not in a critical but a practical spirit, and in every way edifying to the hearers.

We must now glance at the origin of this congregation. Kornthal owes its existence to two fundamental ideas of Wirtemberg Christianity: first, a firm adherence to the doctrines of the Fathers as to the inspiration of Scripture and the second coming of the Lord to reign upon the earth (hence their rejection of the new Liturgy and new Hymn-book in 1809); and, secondly, a belief in the duty of believers to come out from a world lying in wickedness, and to form themselves into a society based upon the apostolic model. These two fundamental ideas were fostered, no doubt, by the writings of several of the Wirtemberg theologians, such as Bengel, Oelinger, Steinhofer, &c.; but they were, moreover, embodied, so to speak, in a very remarkable man, Michael Hahn, who took an active part in founding this community, and died not long after, in 1819. Hahn was a man of humble origin, but taught of God, and distinguished not only by high intellect but practical holiness. His works have been collected since his death, published in ten volumes, and are highly esteemed. But for the wise and gentle manner in which he was dealt with by Councillor Rugis—Hahn would probably have separated from the church, in which case numbers would have followed him; and, instead of this centre of Christian activity at Kornthal, some of the best inhabitants of Wirtemberg would have been exiles in a foreign land. There can be no doubt that the changes arbitrarily introduced into the Liturgy in 1809 might well make thoughtful minds anxious, but Pastor Friedrich, afterwards the first minister of Kornthal, was the only one who positively resisted them, upon which he was at once deposed, and only a pension of 78 florins allowed for himself and family, so that he would have been in the greatest want but for the support he met with from Hoffinann, the actual founder of the Kornthal community. For eight years the ecclesiastical oppression and intolerance lasted, numberless attempts to retain even the Lutheran form of baptism proving in vain, and several families emigrated, in consequence, to Russia and America.

It was in February 1817 that Gottlieb Wilhelm Hoffmann, burgomaster and notary in Leonburg, who was personally known and much esteemed by the King, laid before His Majesty a statement of the causes that brought about this tendency to emigration, and petitioned to be allowed, by the purchase of certain lands, to found a new community, the members of which might enjoy the Church government and Church principles their consciences approved. Before long this petition was signed by 700 heads of families, from different districts, several of them men of considerable substance, and the numbers went on rapidly increasing, so that if Hoffmann and Hahn had at that time determined to emigrate, they would have carried with them more than a thousand families. The Government hesitated a while, but in 1818 gave permission that the experiment should be tried in Kornthal. Meanwhile, the—in part—restoration of the old Litany, and greater freedom of conscience allowed, had checked the emigrating tendency. A committee of seventeen like-minded men was convened, to profit by this favourable opportunity, the Augsburg Confession was retained, and a plan of Church government sketched out by Hoffmann.

In the beginning of 1819, this committee purchased the estate of Kornthal. The number of colonists rapidly increased, the first stone of the chapel was laid in July, and consecrated, in the presence of 8,000, the following November, the expenses being met by voluntary contributions. In spite of the high price of wood and stone for building, and the difficulty of cultivating the waste land, forty families ventured to settle down. At first, there was plenty of scope for love and patience, for there was as much variety of religious opinions as of outward circumstances; but all parties were of one accord in essentials, and minor differences gradually melted away.

According to the constitutional laws, which received the Royal sanction in 1819, the local authority is vested in a spiritual and a temporal superintendent, together with a certain number of the members of the congregation. These form a council chosen out of all the heads of families and beholden to the superior bailiwicks in Leonberg, without whose sanction no one can settle in Kornthal; neither can a member marry out of the community, and bring back his wife, without it. It is permitted at any time to a member to leave and to take away his whole property, but he is bound to sell his land to a purchaser, approved by the community, or to leave it in the charge of any member that he may approve until such a purchaser present himself. No such case has as yet happened, however, neither has any member been excluded. Every candidate for membership must undergo a very strict examination of character and circumstances, and must continue a citizen of his former dwelling-place. An account-book is kept for the community at large, in which every individual has a balance sheet, on which is entered, on one side, his means, on the other his expenditure. If the latter should exceed, the question is quickly and affectionately enquired into, and so, by God's help, a bankruptcy is averted. Neither has there been a divorce nor law-suit of any kind during the forty years since the establishment of the community. Oaths are forbidden, as contrary to God's Word. Shaking hands before the authorities is accepted as a solemn asseveration. Everything that has the appearance of a community of goods is carefully avoided; idling about, without any special calling or trade, and gossiping, even in a pious strain, are not tolerated. Only a regularly-ordained minister can be the pastor of the parish, but the congregation choose their own preachers and school officials. The 28th article of the Augsburg Confession serves as creed, only the damnatory clause with which it concludes is omitted, on the ground of uncharitableness. The exclusion of the unthinking and unrepentant from the Lord's Supper is felt to be an important part of church discipline. The communion is celebrated every month by candle-light, as with the Moravians, and on the Sunday before, all the married men who have announced their intention of attending it, assemble for brotherly and confidential intercourse; their wives and children are then visited, and prepared by one or two of the elders; faults of conduct are specifically but privately reprehended, and permission to attend granted or postponed for a season, as they judge best. The rite of baptism is highly valued, and takes place during the public service in the afternoon, just before the catechising of the children. Confirmations are held as in the State Church, on the Sunday after Easter. Visiting from house to house is carried on from time to time, that the authorities may ascertain whether family prayer and discipline, order and cleanliness, be properly observed.

These regulations have now been steadily observed for forty years. The present Prelate, Von Kapff, was, we believe, the third pastor of Kornthal, and an account of it has been published by him. Pastor Staudt has now been there for many years, and his influence has been greatly blest. The community, like a fruitful germ, soon began to extend its influence. It is true that it has not been allowed to found other communities of like character, no doubt because it was feared that the State Church would thus be weakened, though we may well question whether the multiplication of such foci of Christian life in various parts of the land would not have been of great use. Meanwhile, it is to the present King himself that we are indebted for a sort of colony of the Kornthal. There was a wide district of waste swampy land in the south of the country that no one seemed inclined to reclaim. One day that the conversation turned upon it, the King said, 'If no one else undertakes it, the Pietists will!' Of course there were all manner of difficulties raised by the courtiers, but the King laid the matter before Hoffmann, and visited the spot with him, and, although the latter had great doubts of success, he could not disappoint the royal confidence reposed in him. Accordingly, in the winter of 1824, seventy labourers began operations under the superintendence of two of the Kornthal members, and in six months, a main drain of 12,000 feet long, 12 feet broad, and 6 feet deep, besides many side drains, having been dug, forty—for the most part, poor families—determined, in dependence upon God and loyalty to their King, to lend their assistance in founding the new village of Wilhelmsdorf. For several years, great efforts had to be made, and great privations endured. The soil was so damp, that often in May, nay, sometimes in June and July, hoar frost destroyed the blossom of the potatoes and other vegetables. In 1828, the chapel was consecrated, people from Bavaria, Baden, and Switzerland coming to the ceremony. At last, the requisite sum to endow a regular minister, as well as to build a parsonage, was procured by the sale

of a book of sermons, written by forty-four Wirtemberg pastors, which had a most striking success; the first edition bringing in no less a sum than 12,000 florins. In 1833, the Rev. Carl Mann was called to Wilhelmsdorf. The Pietists had now amply redeemed their royal master's word.

Both Kornthal and Wilhelmsdorf are rich in educational and reformatory institutions. As early as 1819, a boys' school was established in the former place, in which Pastor Friedrich laboured, and where remuneration was so little the object, that for a long time the pupils in all paid only 110 florins a year. In 1834, dysentery and afterwards fever broke out among them, six Swiss pupils died, and an ungrounded prejudice respecting the climate of Kornthal springing up, the greater number of the boys were taken away, and the then master, Kullen, went over to the Daughters' institution. At the present time the boys' schools at Kornthal are most flourishing; and, besides the great Daughters' institution which we have several times mentioned, conducted by Pastor Staudt and his wife, and in high repute in foreign lands, even in circles where Christianity is little regarded, there is another school expressly for the daughters of mechanics and peasants, where they are trained to various kinds of manual labour.

The Houses of Refuge, which in Kornthal and Wilhelmsdorf occupy five separate buildings, with forty acres of land attached, and number more than 200 children, began with a capital of twenty-four kreuzers. A beggar-boy, who in 1822 happened to enter a room where Hoffmann was dining with several guests, gave rise to a conversation, in the course of which Hoffman lamented that he had not the means to rescue poor children of this class from ruin. One of the guests gave him the above-named mite, saying, 'Never lose the idea of building a refuge for homeless children.' At that time there was nothing of the kind in Wirtemberg. An appeal by Hoffmann brought him in 560 florins, with which, in 1823, a home was founded: it met with a singular amount of loving support at home and abroad. Country people brought their produce, mechanics their labours, women their needlework. Before the first year was out, 4,500 florins came in. A beginning was made with only ten children; in 1828 there were sixty-seven. In 1829 a preparatory school for children from the ages of one to six (later, of three to six) was established. The breeding of silk-worms being undertaken in connection with it in 1836, the children helped to pull and tear the mulberry leaves required. In their sixth year, the children are transplanted to Wilhelmsdorf, where there are three branch refuges—one for boys, one for girls, and one for twelve children, who are taken in from their birth. This transplanting to Wilhelmsdorf at the age of six, and back to Kornthal at the age of ten, is found to have a very favourable effect upon their health, while a change of pupils inspirits and refreshes the masters.

In 1838 and 1839 the annual expenses incurred in maintaining 190 children in the five buildings amounted only to fifty-seven florins a head. As in other establishments of the same nature, help has often come in unexpected ways and at very critical moments, when the funds were exhausted and the superintendents were at a loss how to procure the daily meals.

It will easily be supposed that the instruction here given is pre-eminently religious in character. The spark of spiritual life latent even in the most neglected child is reverently recognised and lovingly fostered; the endeavour is rather to sow abundantly the Divine Word which alone makes free, than to contend directly with particular faults, for experience teaches that when the ground is well cultivated, weeds will die away of themselves. A lad of 20 years old was sent from Switzerland to the Refuge, bringing with him a recommendation which the authorities read over with some dismay, for it appeared that he had already set three houses on fire, and taken part in twenty larcenies. However, nothing was said to the Superintendent of the Refuge, the lad was treated just like the rest, but new circumstances, good example, and the Word of God told so favourably upon him, that no complaints of him were made. There have been several cases of the same kind—the greatest stress is laid upon practical skill and activity; all unprofitable talk on religious subjects, all mere excitement of feeling, is discouraged; energy and industry pervade every department. We cannot resist extracting a few of Von Kapff's admirable educational hints, which show the system carried out at Kornthal:—'In religious education as in God's natural education, let law and free will be one, *i.e.* Constrain without apparent constraint, take possession of the will by an inward not an outward necessity. Preach far more by example and character than by words; do not drag the child by the hair of his head to God's temple, but allure it thither, lead it in by the hand, yet let it feel that it enters of its own accord. Do not perplex it prematurely with kneeling, and singing, and long prayers. Do not seek to make it too pious, that is, too emotional and excitable, for such Christianity soon evaporates. The child lives chiefly in the outer world—make that the mirror and channel of the spiritual. Striking events or appearances in that outer world afford favourable seasons for prayerfully sowing the good seed. Do not take away prematurely from the child his faith in humanity; make not the divine seem too high above him, nor yet bring it too low down. Avoid all expressions which are only intelligible to a converted sinner. Do not attempt to force conversion. Beware of imposing too heavy burdens upon children; the greater the burden, the less enjoyment; the less enjoyment, the less life; yet, on the other hand, do not make their standard too low, as though nothing good could be done without conversion. There are spiritual births that precede the being born again—many conversions before *the* conversion. Breathings of the Holy Spirit before the day of Pentecost. Faith in and obedience to their parents must be reckoned to children for righteousness.'

Besides the institutions we have enumerated, there is also a Reformatory for discharged female prisoners at Wilhelmsdorf. They are employed and instructed for a whole year under the constant superintendence of an excellent matron, and, if their conduct gives satisfaction, they are, if possible, sent into service in Christian households. If they behave well there, after a year a small sum is put by for them, and this sum is increased annually. If they behave ill, they forfeit this fund; if not, it goes on accumulating, they receive the interest of it, and it is given them on their marriage, or profitably invested for them. There is also a widows' house at Kornthal for twelve poor Wirtemberg women, who pay a very small rent; and at Wilhelmsdorf there is a deaf and dumb institution.

We think, therefore, that we are justified in saying

that there are not many places where you meet, in a small compass, with so many striking evidences of living Christianity as at Kornthal.—*Translated from the Fliegende Blätter.*

The committee of the North Germany Missionary Society has unanimously resolved to give effect to a proposal of the inspector of the mission, and to build a mission house in Bremen. A friend of the mission has already sent for this purpose the valuable contribution of 4,000 thalers.

AUSTRIA.

In the first place, I shall relate an incident that has lately taken place in the province of Tyrol; it will serve to show that the traditions of intolerance are not lost in this country, formerly under the rule of the Jesuits, whose pupil the present Emperor was. It appears that there, at least, they would not depart from their old habits of proscription, so as to keep pace with the age. The provincial diet having to take cognizance of the question of religious toleration, a commission was named to inquire into the matter, and present a report upon it. This commission arrived at the following conclusions, which to name will be to stigmatise: 1. That no non-Catholic commune can be formed in the Tyrol. 2. That Protestants can only have private worship; consequently, all public worship is forbidden them. 3. That the Protestant church of Meran (a church already in existence) should be considered as a place of private worship. 4. That no Protestant should acquire an estate in the province without asking the permission of the authorities every timo he wishes to make a purchase. Happily, the resolutions of this Diet require to be confirmed by the central government of Vienna before they can become valid. It is hoped that they will withhold the requisito confirmation. In the meanwhilo the people manifest their feelings in their own style, urged on, unfortunately, by the greater part of the Tyrolese clergy. The *Tyroler Stimmen* newspaper has just announced that they have broken all the windows in the Protestant church of Meran!

But, as I have already said, the government desire to be tolerant rather than otherwise, and I might almost say the same of the population of many of the provinces, especially of Vienna. As a proof of this I will cite to you, among others, the installation of the evangelical pastor, Gustave Walter, at Reichenberg. The ceremony was, in fact, full of meaning. It gave, so to speak, an outlet to the feelings of reconciliation now existing between the Catholics and Protestants. They are passed those times of suffering and oppression, which the Catholics of this city are the first in wishing to efface from the memories of their Protestant fellow-citizens, when tho inhabitants of Reichenberg were subjected to the cruel laws of 1624 and 1650, which obliged the pastors and their flocks to emigrate, and thus to seek safety in flight. And now observe what takes place at the ceremony in question. The new pastor is greeted with every mark of deep and, we believe, sincere affection. The state, the town, the Catholic church itself, are all represented in tho ceremony. The inaugural discourse is delivered by tho Dean of the Lutheran Church, Mr. Burmann; but afterwards several laymen, occupying official positions, and even the Catholic priest, gave addresses of congratulation to the new-comer in their town. The words of the latter bore every mark of loyal feeling.

On the 29th of March the Protestants of Salzburg (whose unhappy forefathers suffered so much persecution) constituted themselves a separate and independent church, by authorisation of the consistory, conjointly with the civil authorities. This solemn act was celebrated in the large hall of the Hotel de Ville, which served them as a place of worship on this occasion. A presbyterial council, composed of eight members, was afterwards elected by the congregation. The audience was very large, and Christian interest seriously awakened. Public worship was conducted by Pastor Schriek, of Ortenburg.

A new Protestant periodical, entitled *Protestantische Blätter*, has just been published in Vienna. A new champion for the cause of Protestantism and of evangelical truth in Austria!

There is a tendency to awaken the memories of bygone days. In the province of Bohemia, they talk of reviving that of John Huss and his worthy co-martyr. The Protestants of Prague, and a large number of liberal Catholics, propose to raise a monument to his memory. It will serve to remind the present generation of an act of Christian heroism, and at the same time of an act of fearful intolerance. This monument will simply consist of an enormous block of granite, which has recently been dug up in the neighbourhood of Constance, while excavating for a railroad. It will be raised on the very spot which tradition assigns as the place where John Huss was burnt on the 6th July 1415. Its only ornament will be, on one side the name of the martyr, with the date of his death, and on the other the name of his co-martyr, Jerome of Prague.

Many conversions to Protestantism in Bohemia have been recorded in former years, especially when the Austrian Concordat with the Pope was in full vigour. Others have lately taken place in the parish of Liehnau. During the month of February, fourteen families of the Catholic commune of Nordowitz, included in the above-named parish, presented themselves before their priest—for so the actual law requires—with a written and signed declaration of their deliberate, conscientious, and firm resolution to leave the Roman Church, and to become members of the Evangelical Church. In vain the priest argued, threatened, stormed; he could not change their firm resolve. And we learn that other families, in the same and in adjoining parishes, intend shortly to follow their example.

Last Sunday there was a numerous assemblage of members of the Protestant congregations here to discuss the question of their joining in the petition that has been agitated for in England, and afterwards elsewhere, in favour of the condemned Spanish Protestants, with which object, a form issued by the Protestant congregations is proposed for signature. Our prime minister, Von Schmerling, sees nothing objectionable in the adhesion of the Austrians. From Stuttgart it is reported that Mr. Günther, the court chaplain there, has started for Paris, where he will meet the deputation of English, Dutch, and Prussian members appointed by the above named society, who are going to Madrid, with Lord Aberdeen at their head, to interpose on behalf of the persecuted Spanish readers and distributors of the Bible.

Vienna, *April* 1863.

HOLLAND.

In his excellent edition of the Heidelberg Catechism, published at Breslau, in 1856, Dr. Gillet observes, that 'since the Reformation, no Protestant Catechism has appeared comparable to it, whether in form or substance.' 'It is a book,' he affirms, 'equally adapted to the learned and to the people at large; the former will find in it the whole structure of the doctrines of the Reformed Evangelical Church; and, moreover, it is invaluable alike to learned and unlearned as a devotional work, shining with the light of Divine truth deep down into the human heart and conscience. This Catechism is at once polemical and charitable, a champion and a peacemaker.'

In Holland, where this valuable work has, ever since its first appearance, been more universally prized than in any other country (the celebrated Anna Maria von Schuerman declaring, in her latter years, with tears in her eyes, that it was the fruit of its questions and answers that first sowed the seed of the Gospel in her youthful heart)—in Holland, then, the third centenary of the Heidelberg Catechism, which has just been celebrated, could not fail to excite a lively interest. The Hérald (*De Herâut*), a Church newspaper, invited all believing members of the Reformed Church in Holland to observe this centenary as a festival, and in the Scotch Missionary Church in Amsterdam a large assembly of laymen, as well as ministers of different nations, met to proclaim the great importance of this Catechism for the whole of the Reformed Church, that derives its origin from the monument of the sixteenth century.

It was thankfully acknowledged that the Church in Holland owed the same debt of gratitude to the Heidelberg school as the Reformed Church of France does to that of Geneva. The spiritual unction and the thoroughly practical character of the Catechism in question were much dwelt on, and also its especial importance in the education of the young at the present time, when no positive religious instruction is associated with the public teaching of the State schools. Particular stress was also laid upon the applicability of a Catechism which, at the period of the Council of Trent, opposed the claims of Popery so vigorously, to the present time, when the Catholics are making such efforts in Protestant lands; and, finally, it was impressed upon the large audience, that it was their duty not merely to have a theoretical acquaintance with this precious work, but to bring its teaching to bear upon their daily life.

This commemorative festival, indeed, was nationally characteristic and important; and we cannot doubt that many who attended it will henceforth lay greater stress than heretofore upon the time-honoured treasures and holy things of their church—treasures which have lost none of their value, and are greatly needed by the present generation.

Mention should also be made of a work by Dr. G. D. J. Schotel, called *Geschiedenis van den Oorsprong de invoering en de Lotgevallen van den Heidelbergschen Catechismus*, which appeared at Amsterdam upon the occasion of the recent centenary. It is true that this is rather a literary than a religious production, and, therefore, while valuable as such, and often shedding new light upon particular points of the ecclesiastical history of Holland, it has not in any way rendered superfluous the more thoroughly theological work of the Frankfort preacher, Seedhoff.

Holland, *April* 1863.

DENMARK.

Among the Protestant countries of Europe, Denmark was once the first in carrying forward the work of missions among the heathen. King Frederick IV. sent, in the year 1705, the first Protestant missionaries, Ziegenbalg and Platschau, to the Danish residents in East India, on the coast of Tranquebar, that from thence they might spread the Gospel among the Hindus. The results of this first beginning of mission work among the heathen are well known. It may not, however, be so well known that the King, again and again, showed himself an earnest promoter of missions to the heathen. Notwithstanding all endeavours which were made to represent the missionaries to the King in a bad light, and to denounce their labour as fruitless, he continued always to take their part, and remained their warm friend and protector, and, in his character as King and chief bishop, their strenuous supporter. In the year 1712, he assigned out of the postal treasury the annual sum of 2,000 thalers, for all time coming, for the maintenance of four missionaries, and in support of the mission school. From that source a mission fund, belonging to the State, has been gradually formed, and since 1714 there has been a missionary institution at Copenhagen in advancement of the objects contemplated by Frederick IV. This mission college continued in existence till recent times, till Denmark sold her East India possessions in Tranquebar. Then all the movable property of the Tranquebar mission, and the whole possessions of the Danish mission in Tranquebar, were transferred to the Evangelical Lutheran Missionary Society of the kingdom of Saxony. This happened, if we mistake not, in the year 1847. At this time there was little missionary spirit in Denmark. The mission was conducted as a matter pertaining to the government, and not as pertaining to the Christian community, the people having no thought about labouring for its promotion. At that time there existed no free and self-sustaining missionary society among the people in Denmark. Now it is otherwise. The Danish Missionary Society is extensively sympathised with. It is a free union, like the many missionary societies in Germany, England, and North America. The committee has its centre in Copenhagen, where the general annual meeting is usually held. The last general meeting was held on the 7th January, of the present year, at Copenhagen. The quickening of the missionary spirit was greatly owing to the president, Dr. Kalkar. The meeting set itself earnestly to the consideration of the question how they might institute an independent mission to the heathen. Hitherto no opportunity had presented itself for the establishing of such a society; it now awakens a lively interest. Dr. Kalkar reported that the ministry for church and school had, on 19th August, 1861, asked the committee of the missionary society whether the society was inclined to take up the whole Tranquebar mission, as originated in the time of Frederick IV., and to conduct it by means of the funds which, since the sale of the East Indian colonies, had been handed over to the Evangelical Lutheran Missionary Society of Leipsic.

The committee had answered this question in the affirmative, and requested the Ministry to arrange the matter with the Missionary Society in Leipsic. No result, however, he was sorry to say, had followed. The Leipsic Missionary Society insisted that the Danish society should become a branch of theirs. This, however, they could never do; because then they would have to give up the independence they hitherto had had, and would require simply to carry out the decision, and do the work of another Society. Moreover, they could not do it, for this reason also, that the Evangelical Lutheran Missionary Society in Leipsic (so far as we know), in opposition to the uniform practice of all other missionary societies, holds firm by this fundamental principle, that caste in India should form no hindrance to fellowship with the Christian church. The Danish Society, said Dr. Kalkar, must keep it always in view, that a Hindoo who is an applicant for baptism must renounce his caste. The Danish Missionary Society has therefore rejected the proposal of a union with Leipsic, and advised the Ministry to allow the property and the funds of the Tranquebar Mission to remain in the possession of the Committee at Leipsic till the Evangelical Lutheran Missionary Society resign them. On this account, the Ministry have declared to the Danish Missionary Society their intention of burdening the interest of Scholz's legacy (which amounts to 13,200 Danish thalers) in order to establish a new mission station in East India. We have, said the Committee, thankfully received this offer, but yet cannot without sorrow think that the mission founded by Frederick IV., and given up by Denmark, should be for ever lost to our fatherland.' The society do not see themselves in a position immediately to establish a New East Indian mission station till they first hear from the Missionary Grönning, who is in the service of the Lutheran Missionary Society of North America, with whom they have entered into correspondence. Dr. Kalkar also gave a brief account of the mission in Greenland. There is a want of candidates of theology who are prepared to go as missionaries to Greenland. The Greenlandish mission has been under the direction of the state also, since the time of Hans Egede. The attempt made by the government to conduct an ecclesiastical visitation in Greenland was frustrated by the opposition of Parliament. If a change is not soon made, there is reason to fear that the work among the Esquimaux will come to an end. The principal leader in the mission school, Dr. Roerdam, gave a brief report regarding it. There were at present, he said, five pupils who were receiving instruction in the languages and sciences necessary to qualify them for mission work. The income of the society, which was supported by several auxiliaries, amounted, in the year 1862, to 4,382 Danish thalers, of which sum the auxiliaries collected 3,768 thalers. Besides this, the society had a reserve fund, in the year 1861, of 6,162 thalers, and in the state bonds a capital of 6,125 Danish thalers. The expenditure, by which a missionary in the service of the North Germany Missionary Society of Bremen, Abraham Honori, labouring in New Zealand, is supported, amounted last year to 4,115 Danish thalers. The proposal has already been made to unite together into one all the Evangelical Missionary Societies of Denmark, Sweden, and Norway. Dr. Kalkar reported that the Society of Stockholm had decided against the proposal; on the contrary, in the south of Sweden it had been favourably received. From Oereberg, near Christianstad, 110 Swedish thalers were sent from a female working association for Christian purposes, 'as a small proof that some Swedish women wish the best success to that proposal.'

We have already mentioned that since the political revolution in Denmark, the Roman Catholics, though tolerated, have ceased to form an ecclesiastical community; that as the Roman Catholics possess the same rights as Protestants, they would have been prompt in availing themselves of them. To mention only one particular, they have now given up the so-called mission in Copenhagen; several Jesuit priests hold public service every day, and preach in the German and French languages. It seems as if they were not well acquainted with the Danish language. Their preaching was not without effect; it remains, however, to be seen whether they have succeeded in drawing a number of members to their church. While the fathers were in Copenhagen, 'an old Protestant' incited, through the newspapers, the people to go and hear the preaching of 'Father Roh.' In the *Berlingsken Zeitung*, the attempt was made to prove that the Pope was equal to God, and the three fathers offered, in support of this proposition, a reward of 1,000 Danish thalers to any one who could show that that assertion was true; whereupon three learned Protestants, among whom was Professor Claussen, appeared as critical censors of such a proposition. This matter appeared, however, more as a silly joke than as an earnest assertion.

One of those who had before this passed over into the Roman Catholic Church, Karup, is at present busily engaged in trying to establish a free congregation in Copenhagen. He has for this purpose delivered so-called scientific lectures in popular language. In the year 1859, the same person published a book, under the title, 'The Catholic Church in Denmark, historically exhibited, from the year 828 to 1536.' To this was appended a translation of the 'Chronicles of the Expulsion of the Monks,' which were first published in the general Church History, edited by Registrar Knudsen. This translation was made by a Protestant, but his name is unknown. M. Karup has not even given his own name, but on the title-page of the French edition, printed at Brussels, his name is found. It remains to be seen whether his efforts to found a free congregation will succeed or not.

Denmark, April 1863.

SWEDEN.

For several months the attention of all classes in this country has been occupied with a proposal, submitted by the Government, for a very important scheme of Parliamentary Reform. Heretofore the legislature of the kingdom has consisted of the King and four estates, or Houses of Parliament—viz., Nobles, Clergy, Bourgeoisie, and Peasants. It is proposed that these four houses shall be abolished, and that in their stead there shall be created two houses, both of them elective. As the representation which the Church was considered to have in the House of Clergy is about to be swept away, it has become necessary to determine what substitute shall be provided, more especially as the power

of electing members of Parliament—perhaps, also, the privilege of eligibility—is not as heretofore to be confined to members of the Lutheran communion. Alongside, therefore, of the Government bill for Parliamentary Reform, another bill has been introduced, providing for an ecclesiastical assembly, in which all matters pertaining to the Church's interests may be discussed. The bill proposes to enact that the assembly (or 'Church Meeting') shall be composed partly of the bishops and certain other dignitaries, and partly of a definite number of clergymen and laymen, elected according to prescribed rules; that it shall meet once in five years, or oftener if the King permit; that it shall sit only during a specified time, unless the King allow the time to be extended; that in the discussion, all measures proposed by the King shall take precedence of those introduced by any of its members; and that, whilst no decision of Parliament regarding the Church's temporal affairs shall take effect without the concurrence of this assembly, yet in spiritual matters this assembly has no authoritative voice, but has power merely to give its advice to the King, in whose hands, as 'head of the Church,' the authority over it is vested. Thus, whilst some of the anomalies in the existing relations of Church and State are removed, the Church is still deprived of all power to regulate her own spiritual affairs, and has the stamp of servitude to the Crown anew branded on her forehead.

The Rationalistic controversy is at present very hot. Almost all the newspapers are vigorously enlisted on the side of error. The religious periodicals are filled with defence of the truth, and one or two new ones seem to have been called into existence by the exigencies of the times.

Among the people, however, there is a great hunger for spiritual nourishment, and great inclination to hear the gospel. 'Wherever,' says the Stockholm *Watchman*, 'a minister seems to possess any true knowledge, or spiritual holiness, multitudes flock to him, yea, are sometimes attracted only by a good appearance, and a warm, hearty mode of address. How long shall this blessed time of willingness among the people continue? does it not depend, next to the grace of God, on the use which the minister makes of it?'

The Sabbath school cause, which has within these few years made great progress, especially in Gothberg, is continuing to hold its ground. A friend in that town writes, 'I counted last week a number of children coming to the school; they were 284, and every place is occupied. The singing is very good, thanks to the clever teacher whom I have got. It is essential to a good Sabbath school to keep the children in life. Their attention is increased as soon as they have sung a hymn. There is now really order in my school, and this has been the case all winter, because the children are now regular in their attendance, and never absent themselves, except on account of illness. The other school is also in a flourishing state, having more than 60 scholars. I hope that we will now be able to get teachers, so as to open an additional school.'

Sweden is, so far as regards the ecclesiastical agency in operation for its culture, in a very destitute condition. The scarcity of preachers is great. Matters are not, however, everywhere the same in this respect. The want of preachers is most sensibly felt in the see of Linköping. There are 147 clergymen and 121 assistant ministers connected with this see. In 17 parishes the office both of clergyman and of assistant minister is held by the same preacher. Of the whole number of preachers, 35 are above 70 years of age: of these 35 there are 10 who are more than 75 years, and 5 who are more than 80 years old. There are 38 extraordinary assistant preachers, who are partly assistants to the very aged ministers, and partly act as vicars in 28 vacant charges. For some years past, however, there has been a perceptible change for the better: Christian doctrine is breaking in upon many congregations more and more, and an impulse toward a life of Christian fellowship, and towards a general activity in the cause of the kingdom of God, makes itself manifest. In the year 1856, several Christian-minded men united together in Stockholm, and tried to form a society, which might become a centre of union for all voluntary Christian efforts throughout the whole land. The attempt succeeded far beyond expectation. This evangelical national association defined, as the object of its formation and its work, the orderly uniting together of the whole voluntary Christian activity of the country in the service of the gospel, as well as the awakening of new activities which had hitherto slumbered, in order thereby to give to every one an opportunity of engaging personally in the work of promoting the spread of the kingdom of God in Sweden by means of publications, Bibles, annual contributions, &c. The society afterwards undertook the publication and circulation of instructive journals and books. They began by circulating three journals. The first, called 'The Messenger,' attained the circulation of 14,500 copies during the fifth year of its existence (1861). It contains instructive addresses, historical narratives, hymns, &c. It is a monthly publication, and costs only a few schillings. The second is a Child's Paper, with pictures and entertaining stories. In 1861, its circulation was 2,000 copies. The third is the 'Herrmannsburg Missionary Journal,' published by Pastor Harms, of Herrmannsburg, in Hanover. Its circulation in 1861 was 1,200 copies. It was owing to a journeyman baker, from Sweden, who took an interest in the 'Herrmannsburg Missionary Journal,' that so many readers were obtained for it in his native country. Of larger books, the Evangelical Society had circulated, in 1859, as many as 36,000 copies of Luther's Sermon on the Gospels and Epistles; and in the following year 10,000 more copies needed to be printed. It has also put into circulation Luther's Exposition of the Epistle to the Galatians, and is at present engaged in the publication of a large Exposition of the Bible (Bibelwerk). It has circulated an immense number of tracts and pictures—in the year 1861 as many as 68,000 copies; and since its establishment, the total number of 2,343,000 copies. In 1861, there were 58 colporteurs in the service of the society, 12 of whom were in the rank of schoolmasters, 44 were handicraftsmen, and 2 were merchants. These persons were appointed to their office only on their being recommended by ministers as well-known to be Christian-minded men. Their duties consist in reading for the edification of hearers, who may gather together for the purpose, the word of God and instructive books, particularly Luther's books. The sick, the poor, and the needy engage their special attention. They also endeavour to sell as many books as possible. If requested by any one to do so, they are directed

to read, but only God's word. The labours of these men become from year to year more extensive and important. They find many opportunities of confronting the apostles of Mormonism, and of putting the members of the Church on their guard against the errors of that sect. There are people living twenty miles distant from the church, and are of course but seldom visited by a minister: among such persons the colporteurs are quite in their proper sphere. They cannot, as the Evangelical Society has itself explained, attempt to supply the place and do the work of evangelical ministers—they only mitigate the want of them, so far as they can, and open the way for the minister. They seek to awaken the slumbering multitudes and to strengthen those already awakened. It is true, indeed, that there are many ministers who stand in the way of the operations of the colporteurs, and oppose them; but it is encouraging to note, that on the other hand, in the year 1861, 140 Christian-minded men, among whom were forty-six clergymen, declared themselves in favour of the society, and promised to further its operations. For this end, they have placed themselves in immediate relation to the National Evangelical Society in Stockholm, and have voluntarily declared that they will open the way for their agents, and be helpful to them. There are also several unions formed, particularly female associations, for the purpose of supporting the National Society by annual donations. In 1861, there were 113 such auxiliary societies. In that year, the income of the society amounted to 66,136 Swedish thalers. Missions to the heathen are not overlooked. The Evangelical Society has gathered contributions and forwarded them to their destination for the Waldensians, for the Basle Missionary Society, the Armenian Missions to Turkey, the Baptist Missions among the Karens, &c. On the 1st October last year, the society opened a mission school in Stockholm with fourteen pupils. Of these, three have become teachers, one a colporteur, another a chemist, a third a labourer, and the rest handicraftsmen. They all live in the mission-house, and, besides Bible knowledge and church history, are taught Latin, if they have any talent for languages, as well as Hebrew and Greek. The system of education embraces also, of course, geography, natural history, the mother-tongue, singing, &c. Since last year the society has undertaken the publication of the Swedish Missionary Journal, which had already been in circulation for twenty-eight years. The sphere of its activity is still enlarging, and blessings everywhere attend its labours. The numbers taking an interest in the society are constantly on the increase, contributions begin to pour in more abundantly, and the profits derived from the sale of publications become every year greater.

Sweden, *April* 1863.

RUSSIA.

The Archimandrite Porphyrios Uspenski has attempted in a pamphlet, which appeared about the end of last year, to question the value of the Codex Sinaiticus, and to affirm that it belongs not to the time of the first Christian Emperor, but to the second half of the fifteenth century—that it is not orthodox but heretical. This pamphlet, directed only apparently against the Codex, but in reality against its honoured discoverer and editor, has met here with universal disapprobation, and has received a thorough refutation from the pen of A. S. von Norow, the Minister of Instruction. He proves, going into the assertions of the Archimandrite Porphyrios, one by one, that his work is without any scientific foundation, and consequently that he was not qualified in the least degree, either to question the value of the Codex Sinaiticus for the whole of Christendom, and for the Greek Church in particular, or to detract from the great service rendered by Tischendorf, in discovering and editing it. The distinguished Metropolitan of Moscow, Philaret, has spoken out decidedly against the appearance of Porphyrios, and has expressed his full concurrence with the refutation published by Von Norow. All competent judges here and all the journals have done the same.

POLAND.

We shall not here speak of the Polish Protestant Church in Lithuania, which comprises 21 reformed parishes, 4 superintendencies, and about 25,000 members. It is governed by an annual synod, which meets in each of the four districts in rotation. It has pious pastors, who maintain in it a spirit of zeal and faith nor yet will we speak of the Lithuanian Protestants of Eastern Prussia, among whom an interesting change is going on; nor of the 70,000 Protestant Poles in Prussian Silesia, who, during the seventeenth and eighteenth centuries, afforded a refuge and a focus for religious life to their persecuted brethren in the kingdom of Poland. If there are at present 12,000 Polish Lutherans counted in Posen, this effect is due to their co-religionists in Brieg and Oels, who have sent them pastors, Bibles, and hymn-books, and have sustained their courage in times of persecution.*

We would willingly have gathered together some personal recollections of a too short stay in Lusatia, among a population Slavonic in language and manners, but profoundly attached to the Evangelical doctrines. No other population in Germany appeared to us to have entered so decidedly upon a career of simple and earnest piety. Their religious literature is not extensive, but composed of such austere and edifying works as were produced towards the close of the sixteenth century, and of which the present age is unable to reproduce the powerful accents. From no other people has religious psalmody gained so much unction and developement; no other has received so little contamination in traversing the long era of rationalism. Their pastors, as a body, began to yield to the torrent of this desolating influence; but the laity and the heads of the

* In the Polish-German parishes of Silesia, the labours imposed upon the pastor are excessive; he has double duty in every way: every Sunday a Polish sermon and a German sermon; catechumens to instruct in both these languages, and funeral services besides; add the great distances between places included in the parish, and the time that has to be spent in travelling and visitations. But ministers are amply recompensed for all their fatigues by the sincere piety which is characteristic of the Polish Evangelical population, among whom the Word of God is still honoured, and most families perform morning and evening devotional exercises, and have prayers before meals. There is no house without a Bible, a Prayer-book, and Dambrowski's Sermons. One ought to hear the Poles to know what it is to sing with one's whole heart to God. No one can attend a communion service in a Polish church, and witness the fervour of their prayers and genuflexions, without profound emotion.

Church among them preserved the great traditions of the Gospel without any sensible struggles or difficulty.

We prefer to borrow from the remarkable report which M. de Rougemont addressed to the Conference of the Evangelical Alliance at Geneva, some more satisfactory particulars respecting a less generally known population which belongs to the great Polish nation.

On the confines of Eastern Prussia and of Lithuania, a continuous strip of land, extending from Marienwerder to Goldapp, is occupied by 250,000 Mazures; it lies upon the level of the lakes, comprising a group of high hills, of valleys, and of forests, unrivalled in picturesque appearance by the prettiest parts of Lithuania. The original inhabitants of this country were Letts or Prussians, who gave it the name of Sudanen. It was desolated by the wars which the Teutonic order waged with them, and next repeopled by the Germans. They, however, disappeared in their turn during the terrible insurrection and the deplorable struggles of 1454 and 1456, in which years the Poles destroyed, it is alleged, 17,000 villages and hamlets in Prussia, and left only three thousand standing. Settlers from among the victorious nations then spread themselves through that land inundated with blood, and it is their descendants who are now known by the name of Mazures.

The Poles had already been a whole century established in Sudanen, when the Reformation was, in 1547, introduced at Lyck, by Paulus Speratus; it thence spread over the adjacent regions, and was therein firmly established under the protection of the dukes, who had become proselytes to it, and of the first Jagellons, who began to allow their subjects a good share of religious liberty. The Mazure pastors and teachers were formed at the Prussian University of Königsberg, where stalls had been erected, and funds established in their favour, and where the lecture-rooms were soon seen to overflow with students from such remote parts even as Lithuania and Little Poland.

A Mazure pastor, named Seclutianus, executed the first Polish translation of the Bible, which was published at Königsberg in 1522, and followed by the celebrated version which Prince Nicolas Radziwil brought out at Brzese in 1563, and at Craeow in 1572. About the same time, Seclutianus and his assistants translated from the German the catechism of Luther, some sermons, and a more remarkable collection of hymns, which was subsequently augmented by those of Paul Gerhard.

The Mazures being removed by their geographical situation from the great highways of commerce, and detached from the Polish nation by their political destinies, submitted in peace and repose to the regenerating influence of the Bible, of various Evangelical writings from Germany, and of the Lutheran ritual. They have been in a manner transformed. They certainly remain Poles, and, as such, full of gaiety, life, and elasticity, susceptible, with quick and subtle minds, and, at the same time, hospitable, and simple in their manners, docile and trusting, patient and devoted; but the impetuous ardour of their race is now tempered by the sobriety of piety, and the native hardness and stiffness of their character are softened by charity, while their patriotic fanaticism is mitigated by the thought of a future and invisible better country. Their language, even, has been altered; not only has it been enriched with a great number of German idioms and expressions, but the pronunciation has been softened, the consonants have been thinned, and the vowels rendered more open. Their passion for song has not been extinguished, but religious melodies are preferred by the Mazure. He sings the responses in his service, and even the concluding benediction; and thus the Lutheran liturgy, with its choral performances, its sermons, and its Bible lessons, appears to him incomparably more beautiful than the mass, with all its pomps and ceremonies. The hymns which he has translated from the German preserve perfectly well the warmth, the depth, the freshness, and the vigour of the original, and those that he has himself composed are not inferior to the very best models; but he loves above everything his Bible—he lives upon, he feeds upon it; he derives from it all his images, thoughts, and sentiments, and he knows it so well that he sometimes unconsciously embarrasses a pastor. Besides all this, he possesses the collected sermons of Dambrowski, and is acquainted with the works of Arndt, Bogatski, and Hollaz. The Mazure people, being perhaps the most Biblical, next to the Waldenses, in Italy, afford a striking and remarkable example of the beneficent influence which the Gospel can exercise on nations.

It cannot, however, be said that a lively faith has prevailed among the Mazures uninterruptedly from the Reformation to the present time; they did not entirely escape the deleterious influences of the 18th century, and its rationalism. They had afterwards to share a long time in the disasters that befell the Prussian monarchy in the time of the first French empire. Lastly, the Berlin Government began, after its restoration, to make an impolitic attempt to strengthen the State by Germanising two million serfs. These various causes led to a notable diminution in the number of Polish candidates for the ministry after the year 1810, and this unfortunately resulted in a diminution of the parishes of which the union and fusion had been commenced. But since 1830 the clergy have recovered their former numbers; their funds, formally suppressed or rendered useless, have been re-established, and a Polish seminary is now in existence at Königsberg.

The confidence of the parishioners in their pastors is as vigorous as ever; and they have not lost the habit of making the sign of the cross when the bell calls them to the temple, or of kneeling down to pray, or of bowing their heads at the name of Jesus. The following is the testimony of an impartial witness, who has lately visited them:—

'Everywhere the churches are full, and you see in them a devotion, a fervour, and an openness of the heart to the Word, which are nowhere witnessed within the German parishes. Then there is such a passion for singing that they begin their hymns without waiting for any part of the regular service to have been performed. During the service the whole congregation chant the responses, recite aloud the Apostles' Creed, throw themselves upon their knees to say the Lord's Prayer, and receive the closing benediction with sober eagerness. All is life, action, and reaction. Why must our ecclesiastics confine themselves to looking in passive admiration upon these excellent natural gifts, instead of labouring to regenerate and sanctify them through the power of the Gospel?'

Such is then the faith of the Poles—deep, simple, and ardent; such also is that, as we have lately seen, of the Protestant Poles in Silesia; such would cer-

tainly have been that of the whole Polish nation, if it had once embraced the reformed religion. Let us take then this instinctive piety, which in one region is stifled or else perverted by Roman Catholic errors and superstitions, and which, in another region among the Protestants, is still a product of nature rather than of grace. Let us suppose such a piety transformed into that of a Paul, an Augustine, or a Luther, by a powerful effusion of the Holy Spirit, and we shall then partly see what a beneficent revolution might be effected in the Evangelical Church, if to the missionaries of England and America, the martyrs and preachers of France, and the poets and philosophers of Germany, there were added an immense chorus of Slaves occupied in adoring God their Saviour in the courts of His temple. Then the enthusiasm and deep earnestness of their hymns would indeed effect wonders; but the first thing essential is that the Gospel should be made to penetrate the great mass of the Polish nation, and for this process we have no point to begin from, unless that of the Mazure and Silesian Poles. From them must come the fire which will one day consume the forest. Why should not the torch be re-lighted which used once to burn so brightly at Brieg, at Oels, and at Breslau? Why should not the birthplace of Seclutianus become that of a great and able missionary, who, with a Polish Bible in his hands, might preach the Gospel to the Poles with irresistible efficacy?

Germany, *April* 1863.

GREECE.

When I first came to Greece, in 1828, there was something like a Sabbath here, though not often consecrated, as it ought to be, to the Lord. The shops were closed on the Lord's day. Under Capo d'Istria, no government office was opened, the post-office was closed, and no vessel could receive the papers necessary in order to sail. But after the Bavarians came, the Sabbath was virtually abolished. The post-office and all the offices of government were ordered to be opened, as well as others, and an order was issued to the effect that the shops should not be opened till after morning prayers in the Church, which was the same as saying that they might then be opened. The consequence was, the almost entire desecration of the day. Every kind of business is transacted. Almost all the public auctions are on Sunday. Lessons are given in the Polytechnic School; debts are collected and paid; vessels are launched, and horse-races attended. The coffee-houses and wine-shops are full; and it is the day for drinking, carousing, singing songs, and all sorts of amusements. In fact, from the manner in which the day is now kept, one would hardly be able to distinguish this nation as Christian.

Several years since, a few merchants in this city assembled, and agreed to keep their shops closed on Sunday, and, if any one of them opened his shop, he was to pay a fine, as near as I recollect, of fifty drachmas; and at that time I got one of the priests to preach on the subject in one of the churches, in favour of keeping the Lord's-day, and the Rev. Mr. Benjamin and I printed a small tract on the subject, for distribution among the people; and thus we endeavoured to bring the minds of the people to consider the importance of keeping the Sabbath-day holy. But all seemed to be of little use. The merchants above-mentioned, after a few Sabbaths, declared that it was impossible to hold to the agreement, unless the government would issue some order to assist them, and they gave it up.

Since the fall of the Bavarian dynasty, I have been endeavouring to bring this subject before the minds of various individuals, and have conversed upon it with some of the members of the National Assembly. Some have received it in a favourable manner, and some with indifference.

Three or four weeks ago, Dr. Kalopothakes, at my suggestion, wrote an article on the subject above mentioned, and published it in his paper, *The Star of the East*. In that article he mentioned some of the facts which I have stated above, and how the Sabbath was regarded in Greece when he was a boy, and how it is now desecrated, and the importance of keeping the day holy, according to the command of God, who had set apart that day, and sanctified it from the beginning; and that article, I am inclined to believe, has produced some good effect, for, before it appeared, the National Assembly continued its sittings on the Sabbath as on other days, but now it does not. I may be mistaken, but I think that article has been, in part, the means of producing this change, as I believe many of the members read his paper. His paper appears to be gaining in reputation and influence. I consider it as one of the most important means now used for the good of his nation. His principles are such as I sincerely approve. He believes the word of God to be the only rule of faith and practice, and he declares this to all, without any equivocation. The Bishop of Mani, who is a member of the Synod, is a personal friend of Dr. Kalopothakes, and takes his part, I believe, on all occasions, and this notwithstanding that he knows his views to be strictly evangelical.

The Bishop of Eubœa, accused of taking part in the conspiracy to bring back the Bavarian dynasty, has been arraigned and put in prison. Some suspicions have also existed with regard to the president of the Synod. The abbot of a convent in Salamis, and a priest here, have been imprisoned on the same accusation.

In a letter to me from St. Petersburg, the writer, speaking of the affairs of Greece, says, 'England seems to have pretty well run through the list of those she has to propose, and every fresh refusal makes an acceptance more disagreeable and more unlikely. Bavarian diplomatists and statesmen are, in consequence, beginning to hold up their heads, and I assure you there are those who prophesy loudly that public opinion will soon completely change in Greece, and that the Greeks will have their eyes so opened to the error which they have allowed a rebellious faction to commit, that they will invite King Otho to reascend his throne.' That prophecy will never be fulfilled.

The Greeks wish for a king, but not a Roman Catholic or a Russian. They wish for one who is a Protestant, and whom England will recommend, because they think that a Protestant king, recommended by England, will be honest, improve the internal situation of the country, and govern according to the constitution.

Athens, *April* 1863.

TURKEY.

At the annual festival of the *Jerusalem Verein*, in Berlin, M. Pichon gave some details on the state and prospects of the gospel in Turkey. M. Pichon has resided many years in Constantinople, as chaplain of the Prussian embassy. He affirms that the opposition raised against the Word of God by the fanatical Dervishes grows yearly less powerful, and that the gospel is making slow but sure progress. Whatever may be said to the contrary, the good effect of the *Hattyhumayum* of the late Sultan cannot be denied; for an immense change has been wrought in the affairs of Turkey since 1856. Eleven hundred churches have been built or restored in the Ottoman empire. The word of God is freely proclaimed. Colporteurs penetrate almost to the very walls of the mosques, and circulate books and tracts throughout the length and breadth of the land. The word of a Christian has the same value in a court of justice as that of a Mussulman; access to the highest positions in the state is no longer closed to them; and change of religion is no longer a capital offence. The opposition raised by the Greek Church against the Protestant Church, which often gave rise to lamentable scenes, is now paralysed, inasmuch as it no longer enjoys the support of the government; but, on the other hand, the Catholic propaganda is very active at present. As regards the Bible, it is translated into almost every language of the country; the Armenians have it in their three dialects, and the Bulgarians in theirs.

There is an Arab translation of the Scriptures, simple, intelligible, and well suited to the understandings of the people. A Turkish translation is at present in hand, but hitherto it has made little progress, serious difficulties constantly arising from the richness and the ruggedness of the terms which, on the one hand, obscure the ideas, and, on the other, embarrass the choice of expressions, whenever an attempt is made to give utterance to divine truth. Nevertheless, one is struck with admiration at the energy and vigour of the language. Dr. Schauffler, the missionary, and some converted Turks, have undertaken this work. Here and there is a breathing on the dry bones, as in the interesting case of Omer Effendi. This Turkish priest, animated by the spirit of the gospel which he had read and received, and with which he was filled, began to preach the necessity of repentance, the fulfilment of the law, and the coming of Christ, without naming the source whence he had drawn these truths. A great number of people seemed to give him their entire adherence; but the government took good care to rid itself of him, and he was speedily sent into exile. His followers, who then began to search the Scriptures, and who gradually found their truths, applied to the European powers for assistance. Their petition is a profession of faith—the more satisfactory from the knowledge it displays of the way of salvation.

ASIA.

TURKEY IN ASIA.

Armenia—Kharput District.

I, perhaps, cannot better redeem my pledge of a communication than by giving a brief sketch of the work in this field, at present and during the year past. Besides this city, we have occupied by teachers or preachers 15 cities and villages, at distances varying from two to a hundred miles. Of the 22 teachers and preachers in our employ, 15 are members of the Theological Seminary here, and have been in constant service during only the long vacation of four months. Of our out-stations, ten are within a distance of twenty miles, enabling us to supply them regularly with preaching upon the Sabbath, by members of the Seminary, throughout the year. In this work, as well as in visiting other of the numerous villages upon the populous plain around the city, the members of the Seminary, 37 in number, have found opportunity to do and to get much good.

We are more and more convinced that this system of combined labour and study is the only one adapted to raise up suitable pastors for the rising churches. It would not do to take such young men as we have to make pastors of, and make them for several years *mere students*; they would get so many wrong notions, and be thus so far separated from their people as to be spoiled; but, by thus uniting study, and effort to use their acquisitions for the good of others, they escape this danger, while we, at the same time, are able to try them practically, and retain for future pastors only such as promise to be useful. We have been much gratified at seeing the increasing respect and affection with which the young men, and the wives of those who are married, are received by the people, among whom their labours have been much blessed during the year. In our schools in the city and out-stations are 454 pupils, of whom 110 are girls. 293 adults are also under instruction. These, however, are but a part of those practically instructed through the agency of the mission schools, since, in nearly every instance, the opening of our schools caused another, usually a larger one, to be opened in opposition. It must be remembered that the great majority of those to whom we sell the Scriptures, are first, either directly or indirectly, thus taught to read by us, since the great mass of the people cannot read, some entire villages containing not a single reader. Yet, in spite of this obstacle, the good work of the press has been steadily advancing.

In the three years ending with 1860, the sales, in this field, of Bibles and portions of Bibles were 1,658 vols., and of other books, 2,741; while, within the past *two* years, the sales of Scriptures have been 2,241, and of other books, 2,281 vols. Numbers, varying from 600 to 1,000 in all, are usually present in our chapels on the Lord's day, some of whom have received the truth in the love of it. During the year 20 persons have been received to the church, which now number 73. Three more are soon to be received, and 25 or more other persons give evidence of piety, most of them at out-stations, where we hope, ere long, to organise churches. Including the sums paid toward their pastor's salary, the people in all the field have paid during the year about 120*l.* for the support of Gospel institutions. A boarding

school for girls, which is to be opened here in the coming month, promises to succeed, and that although, in addition to the comparative novelty of educating females, we add the still greater one of demanding sums varying from 1*l.* to 3*l.* 10*s.*, from all such as are able to pay.

In this city the reform party is one of intelligence, and they have formed a society for mutual improvement, one of whose rules is that the Scriptures should have a place in all their meetings. At their first meeting, held a few days since in one of the churches, all the time was spent in reading the Bible. They elected our pastor a member, and urged him to be present and active, but he wisely prefers to keep in the background for a time, and aid them only by his counsels. In Jehmeh, one of our out-stations, the party comprises half of the men, and demand that the Scriptures in the modern tongue take the place of those in the ancient and dead language in the Church, threatening, if this be not done, to secede and build a church of their own. From this outside agitation we gain most encouragement.

Kharput, *March* 1863.

Sects and Divisions of Syria.

It is pleasant to believe that the country where one resides, and about which he is to write, is too well known to require any introduction. Syria, and Palestine, and Lebanon, and Hermon, are household words in every intelligent Christian family, and the mere names will lend additional interest, whatever tidings may come from them. The case is different, however, in regard to the various tribes and communities that inhabit these historic lands. The words Arab and Druze, Metawely and Nusairiyeh, Bedawin and Nowar, Maronite Greek, Greek-Catholic, Armenian, Armeno-Catholic, Jacobite, &c., will be wholly unintelligible to many, and give but a vague, perhaps an erroneous, idea to most of your readers. And as these names will be constantly recurring, it may be well to begin with a brief explanation of their significance. All the above communities, and, indeed, a few other tribes of minor importance, such as the Ismâielyeh, Kurds, &c., reside in this country, and in common parlance are often called Arabs, because they speak Arabic. This is true even of the native Armenians and Jacobites. Arabic is the universal language of this country, although several of the above-named tribes have a peculiar dialect of their own, which is, to a greater or less extent, spoken amongst themselves.

The Arabs, however, in a more restricted and definite sense, are the tent-dwellers, otherwise called Bedawîn. There are almost countless tribes and subtribes of them, great and small. Some do not number more than a score of tents; others blacken the whole country with their sackcloth tabernacles, as did Jacob, when, from the top of Peor, Balaam lifted up his eyes and saw, and his voice and exclaimed, 'How goodly are thy tents, O Jacob; thy tabernacles, O Israel! As the valleys are they spread forth, as the gardens by the river's side.' 'From the top of the rocks I see him, and from the hills I behold him. Lo! the people shall dwell alone, and shall not be reckoned among the nations.' Thus now dwell *the* Arabs of to-day; but the resemblance fails henceforward. There is no man, not even a hired Balaam, to bless them; but maledictions, loud and deep, fall incessantly upon the heads of these robbers by profession—these godless Ishmaelites, whose hands are against every man, and every man's hand against them. So far as they have any religion, they are orthodox, Sonnite Moslems. So are the Kurds, who live amongst them, and, like them, are tent-dwellers and robbers, though there is generally bitter hatred and enmity between them. The Nowar are true gypsies, with a language of their own in addition to Arabic, related, it is said, to the Sanscrit, or some other Indian dialect. They are met with in small camps all over the country; and in their manners, occupations, and vagabond character, differ but little from their brethren in Europe and other parts of the world.

The Metawelies are Moslem Shütes, the followers of Aly, and came originally from Persia, with whose form of Islam they agree in the main. They are found in Tyre and Sidon, and the mountains above them; in Akkar, east of Tripoly; spreading across Lebanon and the Bûkaah, into Anti-Lebanon; and in the region around Baalbeck.

The Druses are a heretical offshoot from Islam, whose origin in Egypt dates back to the tenth century. They are a bold, warlike tribe, intermingled with all the other sects, dwelling in the villages of Southern Lebanon, in Hermon, in the Hauran, and in a few other districts. They have recently become but too well known for their infamous and barbarous butchery of the Christians.

The Nusairiyeh inhabit the villages north of Tripoly, extending round the Gulf of Alexandretta into ancient Cilicia. They form a considerable portion of the population of Antioch, but are most numerous in the district of Ladakiyeh. They are a degraded, treacherous, and barbarous tribe of heathens, whose religion is secret, but whose general character, as far as known, connects it with abominations practised by the most ancient of the inhabitants of this land.

The ordinary Moslem population of Syria and Palestine need no particular notice, as they do not differ in their religion from the general Mohammedan world.

The different Christian sects require some explanation. The Maronites, whatever they may have been originally, have long been zealous and even bigoted Romanists, but with certain peculiarities which need not here be described. They inhabit Lebanon, particularly the northern half, but are also met with in considerable numbers in other districts, and in nearly every important town in Syria. They are genuine *Syrians*, and to this day the Syriac language is used in some of their churches.

The Greeks are not of Hellenic descent, but are the remnants of that mingled population of Syria that was fused into one nationality under the Roman empire, and constituted a part of the great Oriental or Greek Church, distinct from, and in opposition to the Western or Latin Church. They have come down in unbroken succession, so they maintain, from the time of Constantine, and even from the apostolic age, and glory in the title of orthodox. They reside in every part of the country, and speak only Arabic, which is also the language used in their churches, with very limited exceptions; but their religious creed and ritual coincide with that of Greece and Russia. The Greek-Catholics are a papal offshoot from them, not yet 200 years old, found in greatest numbers in the large cities, and in the villages of Lebanon.

The Jacobites belong to the Syrian church proper. They dwell chiefly in Ludud and the neighbouring villages, and do not now number more than 20,000, all told. A considerable portion of them have been gradually converted to the Papal Church.

The Armenians are such by nationality and descent. They are found chiefly in the northern part of Syria and in the city of Jerusalem, and do not differ from their brethren in Asia Minor and other parts of the Turkish empire, except in language, which is, of course, Arabic. There is a considerable papal offshoot from them residing mostly in Aleppo, and in the villages of that pashalic.

To make this catalogue complete, we must mention the Jews. The native Jews speak Arabic, and reside in Jerusalem, Hebron, Tiberias, Safed, Damascus, and Aleppo. There are also small communities in most of the principal cities along the coast. They may number 25,000 or 30,000 in all.

These are the present inhabitants of this Bible land, and they compose a peculiar and strangely mingled population. It is no slander to say that they are ignorant and superstitious, with but very partial exceptions. Nearly all, but the Bedawîn Arabs and the regular Moslem population, are accessible to missionary efforts. Many call earnestly for schools and teachers, and welcome amongst them the Word of God and the preacher of the Gospel. The number who do this is steadily and rapidly increasing, and the main, though not exclusive, object of your correspondent, will be to explain how this auspicious change has been brought about, and to chronicle the leading incidents in its further progress and developement.

T.

Beirût, *March* 18, 1863.

PALESTINE.

[The following correspondence has been begun at the request of the Bishop of Jerusalem.]

As 'The Work of the Christian Church' shows how much is doing in all parts of the world, blessed be the Lord that the Land of Promise needs not to remain altogether in the dark, but may also be spoken of as exhibiting the wondrous works the Lord is doing in these our latter days. Darkness covered the earth and gross darkness the people, when 'out of Zion the perfection of beauty did shine;' and how gross was the darkness of idolatrous superstition which *again* covered the spot, once shining so brightly in the light of redeeming love! At last, however, we may see in our times the fulfilment of the word of the Psalmist—'Thou shalt arise and have mercy upon Zion: for the time to favour her, yea, the set time, is come;' as also we see described the awakening of interest and sympathy in so many children of God, in the following verse—'For thy servants take pleasure in her stones, and favour the dust thereof.'

In the work of the mission amongst the Jews, as it is carried on in this our century—in itself one of the most important signs of the times—the sending out of American and English missionaries to Jerusalem may well be regarded as one of the most significant facts.

Jerusalem's inhabitants being composed of the most fanatical amongst the Jews, Mohammedans, and Christians of the various old churches, what hope was there to be entertained from the sending out to this city of some few Protestant missionaries? Who was likely to receive their testimony—feeble as it was compared with the mass of human tradition, or with the overwhelming amount of ignorance and superstition?

The number of baptized adults in Jerusalem, since the mission of the London Society for promoting Christianity amongst the Jews was begun, amounts to about 150. The number of Protestants converted from among the native Christians—as the result of the work of the Church Missionary Society—amounts to above 400. There are schools for native children at Nazareth connected with the missionary station occupied by Rev. Mr. Zeller, at Nablos, Jaffa, Ramleh (lay missionary, Mr. Gühler), and Bethlehem (lay missionary, Mr. Müller), and Ramallah, under the care of Rev. Mr. Këin and Dr. Sandreckji, resident at Jerusalem.

Here at Jerusalem the Bishop's boarding-school or orphan asylum contains about fifty-six boys; his day-school, inside the town, numbers about twenty girls; the greater part of these being Mohammedan children. The London Jewish Society has established a school for boys and a school for girls, of proselyte or Jewish parents, containing each of them about fourteen children.

Besides these, there are fifty to sixty girls, brought up in the house of the Deaconesses, who have come from Kaiserswerth on the Rhine—most of them children of native Christians, belonging to the Greek Church, and about thirty boys in the Raphidia, all of these supported by Bishop Gobat, except the school at the Nazareth orphan-house, most of them having arrived from Mount Lebanon, after the massacre had taken place there some years ago.

With the girls' school of the London Society, an institution for Jewesses is connected, for teaching them to earn their livelihood by sewing, and there is in the establishment of the Deaconesses, a hospital for receiving sick people of every description, and striving to connect as much as possible with the attendance to the body the enlightening of the soul by the word of God. The annual number of the patients amounts to 300—400. The great English hospital of the London Society is exclusively for Jews and Proselytes.

A most remarkable change has taken place in many respects during the last thirty years. When the first messengers of the Gospel visited Palestine, they were obliged to submit to many restrictions, which nobody thinks of at the present time. The Mohammedan power, proudly overestimated by the followers of the false prophet, though weak in itself, was strong enough to keep in subjection the native Christians as well as the Jews, and to exclude foreign intervention. All the native Christians are subjects of the Porte, and also most of the Sephardim—the Spanish Jews—who have lived for centuries in Turkey. No representation or protection of the European Powers was then witnessed in Palestine, and long and tedious was the recourse to Constantinople. The pashas had to pay such large sums of money before they could hope to obtain the pashalics, that it appeared to them a matter of course, after having got the appointment, to extort as much money as possible from their subjects. This was done the more eagerly, as they knew well that, probably, after

a few years, the high functionaries at Constantinople would wish to have the fee of entry renewed by some other good friends, and that, consequently, they themselves would be recalled. Thus, if they did not succeed in filling their treasury to the utmost, the undertaking might turn out a loss instead of a gain. Fully to understand the responsibility which rests upon the government of a people, it is enough to come to Turkey to see the fearful moral ravages caused by the corruption of the local authorities.

The peasants of the country would fain have laboured to cultivate the fruitful soil, but for the sad prospect of having taken from them all their profit. To the native Christians the influence of the convents was some protection. Unfortunately, the hatred and contempt of these Christians towards the poor Jews made their condition the more miserable. So strong is the feeling among these so-called Christians, that they are bound to revenge the cruelty of the Jews to our Saviour, that it would be far more dangerous for a Jew to enter the court of the Church of the Sepulchre than for a native Christian to visit the Mosque of a Mohammedan.

The convents of the country, the great convents of Jerusalem, had to pay a considerable annual tribute to the government, whence the old saying: If we have not the holy fire, (that great scandal on Saturday before Easter,) we shall have no pilgrims, and if we have no pilgrims who bring us their money from distant lands, how shall we satisfy the thirst of the government?

For a series of centuries this has been the state of the country; but now what a remarkable change has taken place!

Besides the Protestant bishopric, the missionaries and all their various institutions, there are the consuls of all the chief powers of Europe, residing at Jerusalem, and having their agents throughout the country. The material profit the old inhabitants of the city derive from these new residents is too evident not to make them willingly submit to the respect paid to the foreign element.

The people now know well that the Moslem power is not the only one;—that there is a great and sufficient protection given by the representatives of the European powers. As France has always been the legal protector of the Latin convents, more or less efficient according to the circumstances of Europe and the sympathies of her rulers; and as the Emperor of Russia has been considered to be the protector of the Greek Church; so the Protestants are sheltered under the English and Prussian flags. The former unjust oppression cannot be carried on so openly and so unblushingly, and the Jews also enjoy greater liberty, since the European influence has spread.

Instead of hatred and contempt, the Protestants show a sincere interest in the welfare of the Jews, and although these remain as a body the most bigoted Jews of the world to this day, and although the prophet's predictions of a trembling heart, failing of eyes, and sorrow of mind, of their eating of bread with carefulness, and their drinking of water with astonishment, are truly applicable still, yet a good many have found salvation in the Lord Jesus Christ, and, let me add, most even of those who remain in a hostile position towards Christianity have experienced more or less of the power of that truth which shakes their talmudical traditions and superstitions, and dispels their dream of security.

This remark concerning unbelieving Israel as now under the influence of the gospel truth set before them, is even more applicable to the native Christians of Palestine. As among the Jews, an hospital and schools have been erected for counteracting the influence of the English institutions, so have there also been among the Greek, Latin, and Armenians. What a cheering testimony it is to the powerful agency of the Word of God, as it is disseminated in the many Protestant schools, that so soon as the enemies of the truth have become awakened to the danger of losing their ground, they have felt themselves necessitated to follow the example, however much they might have been opposed to the opening of schools for teaching the children the Word of God. It is through the indirect influence of missionary work that the Bible is now read and taught in many schools of the Oriental churches, besides the direct benefit of bringing over many from the darkness of superstition and idolatry to the light of the Gospel.

It was the wish of the late King of Prussia to make the light of the Gospel shine from Mount Zion through the East, as the eyes of all the Oriental people were directed to Jerusalem as their holy city,—Mohammedans as well as Jews and Christians,—when he made the proposal of founding a Protestant bishopric at Jerusalem. It was certainly a noble idea, worthy of a Christian king, worthily also responded to by Protestant England. For many centuries the people of the East have seen Christianity only in disfiguration and deformity. What if now we can succeed in setting before them a true form of Christianity—the pure Christian worship, connected with the testimony of Christian conduct in words and deeds? The practice of the Oriental churches had always been revolting to the Moslems, as well as the Jews, and yet it supplied the only idea they could form of the Christian Church.

I may state that, some months ago, two youths of the very first Effendi families of Jerusalem prepared in secret for leaving their home, and abandoning their Mohammedan faith. They went to Malta, to embrace Christianity; and heart-cheering is the report from Malta College concerning their diligence, good conduct, and zeal.

Jerusalem, *March* 1863.

PERSIA.

The Nestorians.

It is only a few weeks since I returned to my missionary field, after an absence of four years, spent mostly in America and in England. On my recent return, I naturally marked momentous changes, in contrasting the state of things around me with what existed thirty years ago, when I first came out as a missionary. What marvellous changes have since transpired in *Turkey*! Not a ray of light then existed, and the three pioneer missionaries, Goodell, Dwight, and Schauffler, then but just established at the Osmanli capital, were surprised on the first Monday of the year, while engaged in a prayer-meeting in the upper room of one of their dwellings, by a knock at the door, which introduced the two *first Armenian inquirers*—Hohannes and Senacherim—who were groping in darkness, but longing for light. Now, the whole empire is dotted over with

mission stations and Protestant churches. There are fifty-three Protestant churches in Turkey; and, speaking generally, it is pervaded by the power of Divine truth. Two of that estimable trio, whom I then found at Constantinople, still remain at their posts—fresh and young in heart and strong in faith, though their faces are furrowed with care and toil, and their heads silvered for the grave! the third—the wise, the calm, the able Dwight—having been caught up to be with Christ, which is far better.

At that Mohammedan capital, the darkness then seemed to me an unbroken *death-shade*; but it only grew the more intense every step we proceeded eastward. Now, I found that long and weary track of twelve hundred miles, from Constantinople to Persia, lighted up with here and there a gospel watch-tower, a mission station or out station, with clusters of faithful men and women, walking in the fear of the Lord and the order of the gospel. Then, as we rose from the Black Sea, ascending the rugged mountains of old Pontus, and suddenly found ourselves 6,000 feet above the ocean, on the table-lands of Armenia, the calm, cloudless, clear atmosphere of that lofty primitive region only seemed to enhance by contrast the deep moral darkness which enshrouded the people, as a pall of the second death. Now, we have most grateful tokens, in these mission stations and infant churches, that a moral light is kindled which promises soon to outshine the purity and the brightness of those brilliant skies.

On reaching Persia, the fair land of my adoption, ever beautiful though so dark, memory and vision sketch contrasts yet more striking. A light has been kindled among the Nestorians, during these thirty years, which faith never dared to grasp, nor hope to cherish, at the commencement of this period. Where hardly a reader existed then, thousands of intelligent readers of the Bible have been educated. In a language —the modern Syriac—never before reduced to writing, 90,000 volumes—a precious Christian literature—including several editions of the Holy Scriptures, have, by the grace of God, been prepared and published by our mission and given to the people. And where unmitigated spiritual death reigned undisturbed, throughout the great valley of dry bones, hundreds have been raised up from petrified skeletons, in that death-shade, to be living pillars in the temple of God. The world does not furnish more beautiful samples of Christian character than among these Nestorians.

And glorious as has been the progress of the gospel in this fallen Christian church, you will bear in mind that this work is only a *means* to an *end*, looking toward an ulterior and far broader object—the conversion of millions of the Mohammedans of Persia, and the regions round about this ancient kingdom. God has prepared an agency for such a work and such a time, in this once numerous and vigorous evangelising church, long fallen, but now resuscitated and rising, as a great missionary seminary, posted on the table lands and mountains of Asia, to send forth its gospel heralds in all directions. Scores of such heralds are already in the field.

I am glad and thankful to be here once more, near the graves of six of my seven dear children, and the graves of beloved fellow-labourers much younger than myself, among whom I hope in due time to sleep. I am charmed to catch again the hum and the music of the sacred Syriac tongue—the language used by Him who spake as never man spake. I am refreshed in spirit to listen once more to the sweet hymns—the morning prayers, and the fervid exhortations of these warm-hearted Nestorian Christians—to feel the grasp of their hearty welcomes, and to be permitted to preach Christ and Him crucified again to their eager congregations.

I trust that British Christians, as well as our American brethren, will help us with their fervent prayers. I shall never cease to cherish the most grateful recollection of scores and hundreds of Christians in your country, from whom I received such unmeasured kindness during the months I spent among them.

Justin Perkins.

Oroomiah, Persia, *Feb.* 14, 1863.

INDIA.

American Methodist Missions in North India.

In the year 1856, the Rev. W. Butler, D.D. was appointed by the Methodist Episcopal Church of America to establish a mission in India; and Bareilly was chosen as the centre of its operations. The mission, in common with those of other churches in that neighbourhood, was interrupted by the mutiny; but, through the good providence of God, no lives were lost; and, after the storm had subsided, the labours of the missionaries were resumed in 1858. Such was the devastating effect of the storm, however, that the work had to be commenced entirely afresh, the foundations being again laid.

From the last published report of this mission, we are glad to learn that prosperity is attending its efforts. Ten stations have been occupied in the provinces of Rohilcund and Oude; as follows:—Nynee Tal and Lucknow, in 1858; Bareilly, Moradabad, Bijnour, and Shahjehanpore in 1859; Budaon in 1860; Luckimpore in 1861; and missionaries were appointed to Philibeet and Sitapore in 1862. In carrying on the work of the mission in these stations, forty-eight agents are employed; and, as the result of little more than three years' labour, can number average Sabbath congregations of 371 hearers, ninety-three of whom are communicants. The education of the young is also being vigorously attended to; eighteen schools are in operation, at which 457 children regularly attend.

A review of the labours of the year 1861 showed that, under the Divine blessing, the increase in the work among the natives had been twenty-five per cent. on the number of the agents of the Society; the places of worship had been doubled; thirty per cent. had been added to the regular congregations, and fifty per cent. to the Sabbath-schools, 223 being the average attendance of children; the increase of communicants had been about forty per cent.; and the number of baptisms had been nearly doubled.

Soon after the commencement of the mission, arrangements were made for the reception, maintenance, and education of orphans of both sexes; for boys at Bareilly, and for girls at Lucknow. Before the famine, great difficulty was experienced, from the jealousy of Hindu and Mohammedan priests. Even some of the children that had been received were taken away again

by persons professing to be their guardians; and the missionaries have reason to fear, that in the case of many of the girls, the removal was under false pretences, and for purposes of the vilest character. The famine, however, paralysed the arm of opposition; and the heathen were compelled to admit that the institution of the orphanage was a work of mercy, designed to rescue the children from the starvation under which their parents sank into the grave, many having been saved who 'were ready to perish.' The mission has now undisputed possession of 100 orphans. Great hopes are entertained of the benefit which the Church of Christ will receive from these children, when, having been 'trained up in the way they should go, they will not depart from it' on reaching maturity. Already some reward is being received in the fruits of an orphan printing press.

Meanwhile, the spiritual wants of the English-speaking population are not being neglected. At Bareilly, Moradabad, Bijnour, Nynee Tal, Luckimpore, and Lucknow, stated services are conducted by the resident missionaries, the average number of hearers being 285. Nynee Tal furnishes a peculiarly favourable opportunity of doing good among British soldiers. They go up to this sanatarium in feeble health, when the mind is frequently in a state in which, under the chastening hand of God, reflection and feeling are excited. Many of these men have been brought to see themselves as sinners before God—they have repented and been converted; and, though scattered every year to distant stations, most of them retain their piety, and chaplains and other ministers find such men to be the most constant attendants at their sacrament and other religious services, while they walk worthy of their Christian vocation. Two commanding officers in succession at Nynee Tal have freely testified to the beneficial effect which the ministry of the missionaries there had upon their men. In addition to the spiritual fruit obtained from this department of labour, the mission has received much pecuniary help from the English residents in the neighbourhood. Upwards of 45,000 rupees have been contributed to the mission by friends in India, since its commencement, enabling the missionaries to build ten chapels and eight schoolhouses, and to maintain ten schools. The entire property of the mission in chapels, houses, schools, &c. is now worth 81,408 rupees.—*Calcutta Christian Observer.*

Tinnevelly.

In the province of Tinnevelly, where the Gospel was first preached by Schwarz (1750 to 1798), whose memory is still blessed there, and where, since that time, the chief labourers have been the missionaries of English societies (and among them, C. Rhenius, a Prussian, from 1825 to 1838), a widespread influence is traceable to these operations. This province contains 50,348 baptized Christians, among whom 6,514 are communicants. The number of Christian school children reaches 12,888, among whom 4,096 are girls. Among these Christians there are now 18 European clergymen, supported by 18 ordained native preachers, and more than 800 catechists and teachers. It is a gratifying symptom that the native Christians, although in general poor, contributed during the course of last year as much as 11,000 thalers to various religious and benevolent objects. The missionaries forwarded an address last October to the Governor of Madras, in which they express themselves as follows on the subject of these congregations:—'There are many among our people who, in spite of the persecutions inseparable from the relations in which they live, adorn their Christian profession by the purity and consistency of their conversation; and we venture to express the opinion, that the native Christians of this country would sustain a comparison with the same number of European Christians of the same rank, in any part of the world, in respect of their freedom from immorality and blasphemy, and still more of their religious knowledge, their manners, susceptibility, and devotedness.'

We are happy to mention the arrival of the Rev. Mr. Forbes, missionary of the Established Church of Scotland, in Bombay. Mr. Forbes was for some time in connection with the Madras Mission of the same body. The Bombay Mission has been without an ordained missionary since the departure of the Rev. Mr. Sherriff, whose state of health is not such as to allow his return to India.

We have further the pleasure of announcing the arrival of a reinforcement for the American Mission in this Presidency, consisting of the Rev. Messrs. Munger, Ballantine, and Bruce, and their wives, and Miss Abbott. Mr. Ballantine is a nephew of the Rev. H. Ballantine, of Ahmednugger.

We have also the satisfaction of reporting the ordination, by the Bishop of Bombay, of Messrs. Kirk, Prentice and Lugard, Missionaries of the Society for the Propagation of the Gospel. This Society has now (including the Rev. C. Gilder) four missionaries stationed in Bombay.—*Bombay Guardian.*

CEYLON.

The Rev. J. Allen and the Rev. C. Carter, of the Baptist Mission, have recently left the island on a visit home, after a residence here of many years, in which they have both, though in different spheres, laboured honourably and successfully for the cause of God.

The Wesleyan and Baptist societies have held their annual missionary meetings, and report progress, in some instances of a gratifying character. They are both aiming with some success to make their native churches self-supporting. It is the jubilee year of the Baptist mission in Ceylon; and the names of Chater, Daniel, Dawson, Davies, and others, who have passed to their reward, have been mentioned with deep veneration.

The Buddhist controversy continues to excite great interest among the votaries of the atheistic 'teacher of the three worlds.' A native headman has just presented 100*l.* to assist in the printing of heathen works. Haslam's works are to be translated and printed forthwith. In one of their periodicals for last month, called the 'Durlabahi Winódanya,' they introduce the following subjects, which are referred to in a manner that makes the reader think and shudder who fears God, from their impiousness and blasphemy. They first attack the Ten Commandments. Of the second, they say that our science contradicts our scriptures, as we

teach that there are 'no waters under the earth;' this may pass, as not unfair argument; but of the 9th they say, that if we wish to know who is meant by 'our neighbour,' we must read the parable of the man who fell among thieves, and that we shall there see it means 'those from whom we receive favours,' and that, therefore, against all others we are permitted to bear false wituess. There is next an offensive parallel drawn between the rites practised by the devil-dancers and those enjoined by 'Jehovah' in the 25th chapter of Exodus. The narrative of the fall and its consequences are held up to ridicule with some appearance of reasouing, but a perversion of truth. It is further argued that the Lord cannot be almighty, because it is said in Judges i. 19, 'He could not drive out the inhabitants of the valley, because they had chariots of iron.' The last reference is to the recently published works of the Prince Consort, and it is insinuated that even Her Majesty doubts the inspiration of the Scriptures. These things are too well calculated to make a wrong impression upon the minds of the more ignorant members of our churches, and to confirm the heathen in their enmity to the truth; but we have no fear as to the result, as our trust is strong in the promises of God. 'The battle is the Lord's,' and we prayerfully wait to see the forthputting of his might.

The natives of the various churches have subscribed about £100 for the relief of the distressed operatives in England, avowedly as a token of gratitude for the assistance they have themselves received from the sufferers in the day of their former prosperity. The Wesleyans alone have remitted £50, almost entirely from their native congregations.

Colombo, Ceylon, *March* 17, 1863.

BURMAH.

Toungoo Karen Associations.

The Toungoo churches and congregations are divided into two associations. The Paku association embraces all the stations in the south and south-east part of the province, and the two churches in the west. In it are included the Pakus, the Mannepghas, the Wewas, and the Sgams; all speaking dialects of the Sgam. The Paku association met this year in the Karen institute, around which Mrs. Mason has gathered a large Karen village. Letters from seventy stations were read, showing that *two hundred* and *seventy-three* persons had been baptized during the past year, while there had been *fifty-three* deaths, and *five* exclusions, making a net increase of *two hundred* and *fifteen*.

The Bghai association embraces all the district on the east and north, and comprises the Tunic-Bghai, the Pant-Bghai, and the Northern Bghai (all speaking different dialects of Bghai,) and the Mopgha, a small tribe that speaks a dialect distantly related to the Pgho, but more nearly connected with the Taru, in the Red Karen country, which is also allied to the Pwo.

The Bghai association met on the 13th of January, at a village among the mountains, three days' journey east of Toungoo. The day before the associations met, we ordained a man to take the oversight of the stations among the northern Bghai. He is a Sgam, originally from Bassein, but for the last three years he has laboured in the northern section of the province among the Bghais, and acquired their language. His labours have been greatly blessed among them, so that to refuse him ordination would be like Peter refusing baptism to Cornelius and his friends after the Holy Ghost had been poured out upon them.

Reports were brought in from *seventy-eight* stations, noting the baptisms of *two hundred and sixty-four* persons during the year, *sixty-seven* deaths and *three* exclusions, leaving a net increase of *one hundred* and *ninety-four*.

The people show a commendable zeal in erecting substantial wooden chapels and school-houses. One, that has cost more than seven hundred rupees for carpenters' work, has been finished this year; another is nearly completed; and I spent the Sabbath, while on my return, in a third, which has just been occupied. The village did not contain two hundred inhabitants, and yet they had paid out one thousand and seventy-five rupees in cash to Burmese carpenters and sawyers on their chapel. This more than exhausted all their means, and they had borrowed nearly two hundred rupees of the neighbouring villagers. I found here thirty-three persons who could read well, which out of so small a population was a very good proportion; but the village is in advance of many others.

Mrs. Mason is trying to raise up a corps of female school-teachers to aid in the work, and has succeeded in furnishing a few; but female teachers have much to contend with; many of the natives regarding them as trenching on the work of the men; and these prejudices being fostered by some of our associates, make the work doubly hard. One of them has just come in, and is here at my side, Van Lan-to.

About two weeks ago, the commissioner of Pegu went over the river, and attended the examination of the girls in the institute. About fifty were present, all young women studying to become teachers, and nearly all members of churches. They acquitted themselves very well, in reading, writing, geography, and arithmetic; and in the Scriptures they are so far advanced, that this young woman of twenty says she felt greatly ashamed to have the teachers of the village, where she has been among the Mopghas, come and ask to study the Bible with her.

The following are the statistics as furnished by the reports to the associations for the year ending January 1863.

Statistics, January 1863.

Ordained preachers	5
Un-ordained preachers and teachers	143
Stations	148
Village schools	134
Baptized in 1862	537
Excluded „	8
Suspended „	60
Restored	110
Died, Church members	120
„ total villagers	392
Births	794
Present number of Church members	5187
Pupils in village schools	2023
Subscriptions to schools in town	1416

Toungoo, *Feb.* 18, 1863.

The Basle Missions in India and China.

We find, in a recent report of the Basle Missionary Society:—The news becomes more cheering from India, the sphere of the most extensive efforts of this Society. Everything is going on steadily and well. We have 48 Europeans at work, 40 of them regularly ordained missionaries, together with 27 girls and women, settled at our 15 different stations. The members of our congregations have, in spite of several defections amongst their ranks, been increased by 117 newly-baptized converts, and amount, at the present time, to about 2,997 souls. About 700 Christian and 1,900 heathen children are receiving instruction in our day-schools, and 343 are placed in educational establishments.

In Mangalore, the principal Canarese station, an institution for catechists of both sexes is to be opened in the course of the current year. The English schools in Mangalore and Merkara are attended by about 200 scholars, of widely-varying caste, but chiefly by Brahmins. Of the 117 newly-baptized mentioned above, 58 belong to Canara. 'The Canarese congregations are well reported of by their ministers, as leading a quiet and Christian life; but, in Anandapore, certain families have had to be dismissed, having joined the Christians, not from religious convictions, but mercenary motives.' The present condition of the mission in South Mahratta, on the contrary, is not satisfactory, the number of converts having fallen away to about 54. At one station, Dharwar, the population has been greatly prejudiced by the Roman Catholic mission against the preaching of the Gospel. Another station, Malasamudra, gave the missionaries much concern, 'the converts made there belonging to a vagabond caste, and proving dishonest and immoral.' Two other stations, however, Guledgudd and Hubli, numbering respectively 60 and 76 souls, remain steadfast. But the most favoured portion of the East India field of missionary enterprise is the province of Malabar. Unfortunately four of the missionaries fell sick, and were obliged for a time to discontinue their labours; nevertheless, the good work went on, and the converts are now reported to have won ground, not only as to numbers, but outward condition and spiritual life. The industrial establishments, conducted by two European superintendents, have much improved, employing a greater number of hands, and finding them more skilful and active; so that, for the first time, they have been able to make a small profit. The preaching to the heathen also prospers. The Calicut missionaries have delivered 250 addresses at two new preaching-stations to the north and south of the town, besides which, they attend the heathen festivals with the same view, and already they have so far succeeded, 'that their appearance on such occasions is not only looked upon as a customary, but an anxiously and ardently-expected event.' Of course it is attended with varying results: some hear the word gladly, and desire to be better acquainted with it; others meet it with the profoundest indifference or ridicule; others, again, with decided resistance. Of late, there has been a decided movement amongst the Schunars settled at Palghat. No fewer than forty persons have united to request instruction in God's Word, and they have even made direct application to the committee at Basle. Upon the Neilgherries, too, among the Badagas, Todas, and Kotas, those who have so long been sowing seem now to have some prospect of reaping also. So slow has been the progress hitherto made, that the eleven souls who last year joined the Christian community appear an abundant harvest. Amongst them we may particularise two youths belonging to families of consideration amongst the Badagas, who have been baptized, after a valiant resistance to much opposition. Moreover, the rage and terror of the heathens themselves are visibly decreasing. Upon the conversion of the first Christianised Badaga, his dwelling was separated by a barrier from the dwellings of his tribe now, not only is this barrier removed, but the very man who was once so scrupulously avoided has lately been chosen by the heathen local superintendent to arbitrate, in presence of all the village, in a certain dispute, on the ground 'that he walked in the truth, and would give impartial judgement.' And the man thus elected had the comfort of satisfying, not only the lookers-on, but the conflicting parties, and seeing the fine he fixed voluntarily paid.

If we now turn to the Basle Mission in China, we find there three missionaries, to whose assistance two fellow workers have recently been sent. Their sphere of action lies chiefly in the island of Hong-Kong, and the opposite mainland with its capital, Lilong. In Hong-Kong there has been decided progress made of late. Lechler, the resident missionary, has seen his zealous efforts so blest that the number of native Christians under his care has recently risen from 42 to 64. The Government having given him the site for it, he hopes to have a new mission house opened this month. In the district connected with his chapel of ease, a member of his congregation, a mason by trade, has built a small chapel at his own expense. In Lilong, on the other hand, where the missionary Winnes is labouring, the number of native Christians does not increase, and only amounts to fifteen souls. But these lead a quiet and undisturbed, and at all events, an outwardly moral and decorous life. There are two schools, the one elementary, the other for more advanced classes, which are attended by twenty-six pupils, only nine of whom are heathen; but a door seems to have opened in a new locality. A few years ago, one of the native catechists, Tschonghin, went to his home, Tschonglok, at the north-east of the province of Quangtung, there to preach salvation through Christ to his countrymen. For a long time nothing whatever was heard of him, when all on a sudden a baptized Chinese, a colporteur belonging to the British and Foreign Bible Society, arrived at Hong-Kong, with a letter from this catechist, praying earnestly that a missionary might be sent to Tschonglok, where 200 souls were under Gospel influence, and this request was further signed by twelve catechumens. Accordingly, the missionaries Winnes and Hampach, of Berlin, set out, taking with them '42 sacks' of Bibles and tracts. They found that things really were in the main as they had been represented. 'I remained,' writes Winnes, 'for seven weeks amongst these people, and learnt to know them intimately. I found that Tschonghin had sent a true report of his labours and their result. There had been about 220 souls who had renounced heathenism, but threats and persecution had so told upon 50 of these that they dared no longer make an open profession of Christianity. During my stay I imparted fuller instruction to such as desired it, and baptized a hundred persons. But as to Tschonghin himself, he is no longer the man he was, having lost his early zeal in preaching,

and, what is still worse, having taken a second wife in the lifetime of his first, who is a grievous invalid. It is a perplexing case, because Tschonghin has great influence as an elder, and is necessary to us. Soon after their baptism, eight Chinese families were robbed of the little they possessed by their nearest relations, and otherwise maltreated. The Mandarin at Tschonglok will do nothing to protect them, which has led me to make a collection for their benefit, and to apply to the Canton government in their behalf.' The third Basle missionary in China, Martig by name, was obliged, on account of some mysterious bodily ailment, to travel about the country in search of ease, and entirely to relinquish work. Twice he endeavoured to return to Europe, but twice he was prevented; so that in submission to God's will he went to Lilong and occupied himself with digging and smoothing the site of a projected building. Strange to say, this hard work did him so much good that he soon had the delight of finding himself able to resume his preaching. Meanwhile the first vessel in which he had meant to sail was shipwrecked, captain and crew being rescued by another vessel, which was also itself wrecked. The latest accounts, however, tell us that Martig has ultimately been obliged to return to Europe as an invalid.

CHINA.

Another chapel has lately been opened in this city. The new building is plain, but light and lofty, capable of seating about 300 persons. Its situation is excellent; better could not have been selected. Sheungmun-tai, in which it stands, is one of the main streets in the old city. The shops here are large and good, and among them are many book-shops, where the scholars congregate when examinations call them up to Canton, so that the street may be called the Regent Street and Paternoster Row of Canton combined into one. Though narrower than Paternoster Row, Sheungmun-tai is yet quite a wide street, as streets are in China. It was a time of much congratulation when the missionaries and other friends were invited to assemble in the new building, on the 24th of last month, to consecrate it by prayer and praise to its sacred use. I am glad to say that the expectations then expressed have been fully realised.

At the same time that this labour is continually going on here, I am glad to say the Gospel is not confined to the provincial city, but is making its way even to distant districts. To the east there is Pok-loh, where there are now more than a hundred Christians. It was there that the colporteur Ch'ea was martyred, after having laid the foundation of the Christian Church in his native district. Soon after his death, persecution ceased, and lately the converts have been living unmolested. But the bitter hostility of the gentry renders it impossible for foreigners to venture to visit the Christians. The chapel in Pok-loh city, purchased by the London Missionary Society, is still a closed building. A German missionary attempted to reach Pok-loh two or three months ago, but was mobbed and stoned at Wyechau, and compelled to return. To the west, an American Baptist missionary labours in Shiu Hing, an important city, once the seat of government. He has already gathered a little Church of thirteen members. Nearer home, the Wesleyan Mission has opened a chapel in Fat Shan, a place for size and commercial importance second only to Canton. I had the pleasure of assisting when this chapel was opened for the first time. The room would hold about a hundred, and was kept filled by successive congregations during two hours. It is to be enlarged so as to accommodate twice the present number, and a missionary is expected to arrive this year, who will reside in Fat Shan. Till then it is to be visited weekly by the Canton missionaries. The district of Fa Une, however, where the present Taeping Emperor was born and first promulgated his doctrines, seems ripest for the reception of Christianity. Unhappily, political sympathies are mixed up with the religious movement there.

To return to the Fa Une district, there is another village where we hope the gospel has really taken root, and that without any admixture of political motives. San Kaai is a village, or rather collection of villages, just on the borders of Fa Une, and about twenty-five miles north of Canton. From this place a poor man came to Canton to earn his living as a sedan-bearer. Being afflicted with eye disease, he came to the London Missionary Society's hospital for treatment, and there heard the gospel. On making a good confession, he was baptized, and received into the Church. After this, he maintained a consistent deportment, and was a regular attendant at the religious services, but was not in any way remarkable. In November he died suddenly. The missionaries had often heard that there was a favourable feeling toward Christianity in his village, and after his death the Rev. John Chalmers went to visit the place. Here he received the pleasing intelligence that our departed brother had been diligent in instructing his family and fellow-villagers on every occasion of visiting his home. They said 'that he did not care to speak about anything but the Gospel.' To such good purpose had he taught them, that ten or twelve persons, including his aged father, were desirous to receive baptism. This fact is doubly gratifying, owing to the simple and natural way in which it was brought about, by the quiet unobtrusive faithfulness of one who finished his own course consistently before his deeds came to our knowledge.

It cannot be questioned that, apart from the inherent antagonism of sinful human nature to the pure and humbling message of the Christian teacher, the main obstacle in the way of the Chinese accepting Christianity is the fact that it is *foreign* doctrine, propagated by *foreigners*. It is worthy of serious enquiry, why this is so —why the intercourse of Christian nations like England, France and America, with a heathen nation like China, has on the whole accumulated a wide-spread and deep-rooted prejudice against the Christianity we profess. I will not forestall the answer, but merely suggest the question to your readers. Is it merely ignorance, fear, and jealousy on the part of the heathen? or, is there any blame attaching to the Christian nations' conduct and policy in China? That the fact is as I have stated, I have not the slightest doubt. For myself, I entertain the hope that when the Gospel has made sufficient progress for the foreign missionary to be kept in the background, then its further progress will be a rapid

triumph. When there are a few native self-sustaining churches, native pastors and evangelists—and these labouring where the presence of the foreigner is unknown—when, in fact, our religion becomes a Chinese thing, naturalised and at home on Chinese soil, then Christianity will advance with great and rapid strides. At present, Christianity in China, in this part, at least, seems to be dependent entirely on the foreign missionaries; if they were to be withdrawn, as far as one can judge, all traces of their presence would soon disappear. This judgement is, of course, that of a human eye; there may be deeper roots struck down into the nation's life, seen by Him who knew the seven thousand who had not bowed the knee to Baal. But as I see I report, and I have but faint hopes that things are better than I see them.

It is hardly necessary to say, that the unfavourable view taken by the Chinese of our countrymen, is partially justified by facts, and partially is the exaggeration of dislike and ignorance. There was a period, perhaps, when Christianity could not easily be known to exist from observing the foreign residents in China. Now, though there is still much to lament, the state of things has greatly improved. There are now among the mercantile community in this city, men who meet together statedly for prayer, and for the study of God's word, and who are not ashamed to have it known that they do so, though there are many who ridicule them. Still, after all that can be said of the improved tone of society in China, and all the debt of gratitude the missionary is said to owe to Her Majesty's military and naval forces for having opened China to the Gospel, I cannot but repeat my deliberate opinion, that commerce and war have done much to obstruct the success of missionary effort here. They have, perhaps, opened the gates of the cities to us, but what have we to thank them for, if they have closed the hearts of the people against us? There has been too much hollow and unmeaning cant about the services commerce will render to Christianity, and too much exultation over China opened to the Gospel by the sword.

Canton, *Jan.* 29, 1863.

ANAM.

The *Giornale di Roma* conveys a frightful picture of the persecutions which the Christians in Anam have had to endure since 1861. In the August of that year the Emperor issued a command there, in consequence of which the Christians were plundered of all their possessions, dispersed through the whole country, and branded with two letters upon their cheeks. One of these letters denoted their religion, the other the district to which they henceforth belong. These unfortunate persons, when their torment had been undergone, were put in irons, and so dragged to their several provinces. They bravely withstood, during their painful journey, all the torments and all the temptations by which it was attempted to pervert them. Many of them expired under their hardships and privations. In the city of Namding alone, not fewer than 240 out of 300 were starved to death. In May 1862 the Emperor proceeded to decree in explicit terms the extirpation of the Christians. Some were beheaded, some burned in groups, some buried alive, bound in pairs together, and thrown into the water, impaled or hanged. Several priests and missionaries, and even one bishop, suffered martyrdom among these believers. The *Giornale di Roma* concludes this account with the remark that, within two vicariates alone, the number of slaughtered victims reached 16,000 by an approximate statement, and that of the Christians who had been reduced to slavery, 20,000. These accounts are very doubtful; most probably, in great part false.

AUSTRALIA AND THE SOUTH SEAS.

The Wesleyan Australasian Conference.

Advices from Sydney, says the *Wesleyan Notices*, relating to the work under the direction of the Australasian Conference, are of a very encouraging character. In the sixteen districts, into which the several colonies and islands are now divided, there are 126 stations, on many of which additional ministers are required. For the supply of several of these vacancies, application is made to the Missionary Committee. The case of the Fiji Islands is of a very pressing and exceptional character.

The advance of the Fiji Mission is partially illustrated by a comparison between the statistics of 1852 and 1862, showing the progress which has been made within the last ten years:—

	1852.	1862.
Chapels, and other Preaching-places	88	566
Schools	110	871
Day scholars	3,333	34,999
Church members	2,322	13,101
On trial	535	5,216
Attendants on divine worship	5,120	66,861
Missionaries	9	12
Native assistant missionaries	4	28

The part of this comparison which excites the deepest and most anxious feeling is the small number of European missionaries in the Fiji Islands under the care of the Conference. Can it be endured, that where there are more than 66,000 attendants on public worship, there should be no more than twelve European ministers? And whilst the means of grace are so scantily provided for the converted Fijians, how limited are the efforts which are possible for the instruction of those who still remain in Pagan darkness! Who will this day consecrate himself to the Lord's service in that region?

FIJI.

The Rev. John F. Horsley, of the Wesleyan Society, gives an account of various perils recently encountered:

'We set sail, having a strong head wind. Late at night we found anchorage. Next day the wind increased into a severe gale; we took in sail and continued to beat, but could not make much headway against such a heavy sea. We, however, managed to weather Tovo point; and, as we were on our last tack,

and close to the entrance to the anchorage, the wind suddenly increased to a hurricane, and we could do nothing but down with all sail and run before it. This was on Tuesday night. The captain of the boat was ill, and could not come on deck; likewise one of the crew. We found anchorage several miles down the coast. Wednesday the gale still continued; but we were compelled to attempt to weather the point, distant about twelve miles, for we had eaten the last piece of yam, and there was not an eatable thing on board. After beating for two hours, we found that if we went farther the vessel would go down. There was no alternative but to run down to Nakorotubu. Here we obtained some bread-fruit. The night before, the enemy had gained an entrance into the town, but were driven out again without loss. As we had to stay outside the fortress, we had a man on watch all night. I confess I did not feel very comfortable, sleep being out of the question. On Friday we made another attempt to sail, but were for the third time driven back. We were all weak for want of food, and shivering with cold; for the rain was descending in torrents, as it only does in the tropics.

'I now determined to walk to Namena, a Christian town about twenty miles up the coast, where I hoped to get a canoe, and, by keeping inside the reef, get to Bau on Saturday.

'We left the Glyde at midday, and went on shore. We soon found that it would be difficult walking; for by the heavy rains the rills had become brooks, and the brooks wide and rushing rivers. After successfully fording a rushing torrent from the mountains, we came close up to a large town. Isaac turned pale, and I saw that he had forgotten the location of this place. It was too late to retreat. This was a strongly-fortified town; the people being at war with Nakorotubu. They are likewise heathens and fierce cannibals. We were at once surrounded by about 100 fighting-men. We told them where we were going, and declined their invitation to stay all night. As we were walking on, I turned to a youth, and said, "Who is your chief?" "He is here," was the abrupt reply, as the naked savage stepped up. I turned sharply round. He seized me by my arm, and, flourishing his club, said, "Your ship is wrecked! Those who know anything of Fiji will be aware of the custom of the heathen—that of clubbing and eating all who are wrecked on their coast." A cold chill passed over me as I read his intention in his bloodthirsty-looking countenance. I breathed a short prayer, "Lord, help us!" and my spirit was at once calmer than it is now whilst thinking about it. We both replied to him, "No, indeed!" He answered, "It is; for we saw you on Tuesday night." That was when the squall struck us. "You must," he continued, "return with me to the town." I know not how long we were talking; but it was a very long time to us. We knew that if we went back, we should not get away again. We talked and talked, till we thought that we had made some impression upon him. He did not, however, loose his hold of me, but repeatedly thrust his head into my face, and shook his club at me. At length Isaac said, "That is Misa Osele, the missionary, and he lives at Bau." Perhaps it was because I lived at *Bau* that he loosed my arm; I do not know, but so it was. He, however, kept very near to me. I then said, so that all could hear me, "How is it you have not *lotued*? You have heard of the *lotu*; you have seen towns that are *lotu*; but here you are with a large town—with a great many people, but are heathen still, and are fighting continually. What is suitable to you if the *lotu* is unsuitable?" and much more which I need not write. It had this effect—as soon as I began to speak to him like his chief, he was silent, and he presently said, "I will go back to the town, sir." I replied, "It is good." Isaac gave him a word of advice, and he left us.

'Again my soul was filled with joy; and because of the mercies of God, I was led, whilst wading waist high in the sea and over rivers, to present my body as a living sacrifice, holy, acceptable unto Him, which was my reasonable service.

'Late at night we arrived at Namena, faint and weary. Here we obtained some hot yam wherewith to break our long fast. Neither mosquitoes nor smoke—of which there were plenty—could disturb our night's repose. Fortunately, the rain had not penetrated to my change of linen and clothes, so that on Saturday I retained no ill effects from the rain, the sea, and the journey.

'By presenting a large whale's tooth, the chief was induced to supply us with a canoe and crew; so that we proceeded on our journey, and arrived at Bau just before daylight on Sunday morning, to the relief of the minds of my dear wife and my much-esteemed late colleague, the Rev. John S. Fordham.

'The Glyde arrived at Bau on Monday afternoon, the gale having ceased on Saturday evening. As soon as she was anchored she was found to be very leaky. She was then taken to Ovalau.

'Before arriving there, she was in a very dangerous condition. Mr. Calvert ordered her to be hauled out of the water, when it was found that several of her planks were very rotten. We were under the impression that, although small to encounter a gale, yet she was sound. How can I sufficiently praise God for His preserving care?'

AFRICA.

EGYPT.

WE have been favoured by the Earl of Aberdeen with a letter, from which the following extracts are made. The writer is connected with the American Mission at Cairo. After describing a voyage up the Nile, he thus refers to the immediate wants of the mission. There is needed:—

'First—To secure for us an appropriation for the publishing of some Arabic Evangelical books. There are now thousands of people in Egypt who have read all our books, and who are constantly asking for something new. The Beirût press is so absorbed in publishing different editions of the new translation of the Scriptures, for the British and American Bible Societies, that it is failing to supply our need for other books, and

we feel that we are called upon to do something in this department.

'Second—To take some dozen young men, mostly young priests, the choice of those who have already professed Protestantism, and give them in our school in Cairo as thorough a theological training as may be for a couple of years, and then send them back to their people. In many places, the people are expressing a very strong desire for the living teacher, and something better than dead Coptic masses, and the demand is already so extensive, that we cannot hope to meet it with missionaries sent from home. The support of these men will be about 10*l.* per annum each while with us in the school at Cairo, and then I have no doubt that, in many cases, they will be supported by the people to whom they minister.

'Third—The American Bible Society has offered to support a native constantly in the work of book distribution in the whole country. To do this work thoroughly, he will need a boat, and as the manning of the Ibis is too expensive an item for such a constant work, and besides, she cannot go above the cataracts, nor sail on the canals, (on many of which, especially Bahr Yusef, and canals in the Delta, there are many Christian villages which have never yet been visited,) we have concluded at once to purchase or build a small boat just large enough for a native, or when we can go, one of us. We have a native who is well qualified for this work. It is Awid, who has been long in our book depôt in Cairo. Thus, he will be able not only to sell books, but to remain as long as circumstances may demand, to teach, and water the good seed which has been sown. We expect much from this movement. The boat will be so small that two men and a boy can man it. We will also arrange it for carrying a donkey, to visit the villages which are distant from the river and the canals; and when we once have it on foot, it will be no cost to our mission. The first cost of the boat, and fitting her up, will be about 60*l.* or 70*l.* It seems the only way in which we can enter into the wide and effectual door which the Lord has opened to us in this land.'

Two weeks ago, we had our communion in Cairo, when thirteen new members were received into the communion of the Church. This makes twenty-four during the last year. Of the thirteen, seven were young men from our school, and some of them are very promising. They are receiving the training which we trust may prepare them for future extensive usefulness. Our male and female schools there are flourishing. We have now in them over 350 pupils, and they are making good progress in their studies. Our new mission premises are now in good order, and very comfortable, and amply large to accommodate our whole work.

ABYSSINIA.

THE Rev. Dr. Krapf sends us the following, addressed to the Committee of St. Chrishona:—

'It is now about one year since the king, in consequence of a very insignificant charge, of which we were quite innocent, was angry with us, and imprisoned even our servants. Being soon convinced of our innocence, he of his own accord offered reconciliation, which was speedily effected. But, notwithstanding this, we stood in great fear of the king, and spent last year in Abyssinia with anxious minds. In our prayer-meetings, which we held regularly, we often besought the Lord that He would turn the heart of the king towards us, in truth, not in appearance only.

'Messrs. Kienzlen, Saalmüller, and myself made the greatest efforts to gladden the king's heart by some gift or other. Being unpractised, we worked in vain for a long time. However, after much trial and thought, we succeeded, and immediately presented our performance to the king, who was beyond all measure pleased with it, saying, "Dear children, be not afraid, you have made me very happy; now I shall make you happy too. Ask of me whatever you will; except the queen, my wife, and my kingdom, I will give you whatever you ask." We being, of course, greatly puzzled, replied, "We ask for nothing but that your majesty may love us." Whereupon the king laughed, saying, "I love you, and shall love you still more; but true love must have a handle—in Abyssinia it must be shown by deeds. Tell me, my children, by what means I can prove my love to you?" We replied, "Your majesty knows best." Upon this he made us a present of considerable sums of money, besides excellent mules caparisoned with royal saddles, all far beyond our expectation. Besides he said, "Be not afraid, my beloved children; I shall place you upon gold, silver, and silk, and there shall be plenty in your houses; not only your wives, children, male and female servants, but even your dogs shall abound with good things." Having kissed his majesty's hand, and thanked him for his kindness, we withdrew to our tents, giving God honour and glory for the great bounty He had bestowed upon us. This took place on November 8th, 1862.

'On the following day we were called for again by his Majesty. Then we had a fair opportunity of introducing our two new missionary friends, Messrs. Haiger and Brandeis, and of asking the king for permission for them to conduct their mission among the Jews. The king said to them, "You shall teach not only among the Jews, but also among the Mohammedans and Gentiles, and among all men not yet acquainted with our Saviour. If it were in my power, I would drive people into heaven by instruction and teaching, but this lies only in the power of God. However, I shall bring you into company with the Galla and Shankela, and among them you shall teach, until light rises out of darkness. With the help of God, I shall assist you in regard to externals; I shall be your father. But now tell me, what shall I give you, that will gladden your hearts?"

'I replied to his Majesty, "Our friends are fond of milk." Upon this he immediately gave orders that ten milk-cows should be given to each of the brethren, who could not have expected a better present from his majesty. Praise be to God alone! This good feeling of the king is a fruit of our manual labour which we performed for him. Had the work not been done, the king, according to his former roughness towards Europeans, would not probably have allowed our friends to go among the Jews. Last year, when his majesty was angry with us, he broke with the Jewish missionaries, and told them, "I have teachers and priests enough to instruct the Jews in my kingdom."

'More and more missionaries are coming to Abyssinia, but they have no recommendations, not even a single letter to show to us, who are, as it were, the foundation supporting all these new missions; but we, and the labours which we perform for the king, are entirely ignored. People say, "The Lord opens the path, he directs the hearts of kings, he opens doors and bars, he removes obstacles," &c. This is all very true, but he uses men as his instruments. What would have become of our friends Haiger and Brandeis, if we had not introduced them to the king under these favourable circumstances, and if we had not taken care of them?

'Also from the Abuna, Abba Salama, who is my best friend, our brethren have received a very gratifying letter, in which full liberty has been given them to conduct missions among the Jews, so that there is now no obstacle in their way to do the Lord's work together with us in this country. May the Lord grant all of us joy, love, zeal, fidelity, and perseverance, and make us perfect in every good work to do His will, by the gift of His Spirit!

'With God's help, the king will soon suppress the rebel, Tatla Gualu, in Godjam, after which a door will be opened to us for entering the Galla countries, which hitherto have been closed by this rebel. It is evident that the Lord has committed the Abyssinian mission to our simple-hearted brethren from the Chrishona; and also the Galla mission will be committed by Him to new and vigorous brethren from that institution.

'A few weeks ago, three Mohammedans, whom I had been instructing, were baptized in an Abyssinian church.

'Lately, the girls' school of my wife has had a teacher added, the daughter of Mr. Zander, a German. Mr. Haiger instructs the children of the Europeans in my house. At leisure-hours I am occupied with composing a grammar for the Abyssinians, especially for the children of the Europeans residing in Abyssinia. In regard to my boys' school, I have been compelled to appoint an able Abyssinian teacher and overseer.

'On November 25, I had the honour of a visit from the king in my own house. He saw me planing and turning at a lathe, which pleased him so much that he presented me with his own royal saddle, together with his mule, which are of the value of about 1,000 dollars, exclusive of the presents mentioned above. Whom the Lord will exalt, He humbles first. This is a truth, which we experienced last year, when we were placed for a long time in fear and anxiety.

'To-day (November 26) our friends Haiger and Brandeis have left us to proceed to their stations among the Jews. May the Lord accompany them with His grace! We have been spending together five months in love, peace, joy, and blessing.

'With kindest regards to the Committee,

'Th. Waldmeier, Missionary.

'Gaffat, in Abyssinia, *Nov.* 26, 1862.'

WEST AFRICA.

That Christianity is the hope of pagan Africa, and that her gradual ascent from semi-barbarism up the scale of human intelligence, to take her stand with her thousand tribes and peoples among the civilised nations of the earth, is contingent upon the unrivalled civilisation which Christianity alone can introduce among them, is a fact which every truly enlightened Christian mind will at once admit, which has learnt, even by report alone, how deep is the moral darkness, and how extensive is the desolation, which have spread their united mantle of almost impenetrable gloom over her beauteous regions. But to have a clear and adequate conception of the greatness of her moral and intellectual degradation, an enlightened and evangelised man must gaze upon her with his own eyes, and wander through her Edens of natural loveliness and grandeur, and contemplate her ignorant, pagan inhabitants in contrast; and, as he reflects on their dread superstitions, their wild and fearful orgies over the remains of deceased relatives, and the thousands of human victims vainly sacrificed to deprecate the anger and secure the approbation of an unknown God, he will drop a tear of tender pity over the scene of misery, and declare that nothing but the hand of Omnipotence can arrest the evil and effect the desired change.

Painful as are the sensations which must be experienced by the Christian philanthropist when contemplating a subject so overwhelming, their intensity is increased by the consideration, that while the ignorant and degraded pagan of every clime has a strong claim on his enlightened sympathies, the benighted African is pointed out to him by Divine Providence as the peculiar object of his care, by so much as he is a sufferer at the present moment from the cruel avarice of *his* enlightened forefathers, who, instead of sending the good news of salvation to the ancestors of the present race of pagan Africans, sent slave ships, and gold, and silver to carry on an unrighteous and inhuman traffic, which spread rapine and desolation through many a wild but beautiful glen, and retarded and threw back for ages the advancement of civilisation.

It is proposed, in a series of brief papers, to exhibit the fearful reboundings of the slave-trade, and the sad consequences of the unhappy introduction of ardent spirits and gunpowder among the tribes bordering on the Gold and Slave Coasts, to show what has been done at present by the Christian Church to remedy these evils, and to offer suggestions bearing on future and more extended enterprise for the improvement of the moral and social condition of the millions of pagans existing within the above-mentioned range of observation.

It may be stated, in brief, that within the range of country referred to, there are labouring at present the following missionary societies:—Commencing westward, from the English settlement of Dixcove, and proceeding eastward, we have the Wesleyan Missionary Society, occupying numerous stations along the coast and in the interior districts; and, extending into the interior northwards as far as Kumasi, the blood-stained capital of Ashantee. That society has also stations among the Popoes; one in Whydah, the chief port of Dahomey; and others at Lagos and Abbeokuta.

Next in order is the Basle Missionary Society. Its stations extend inland from Accra to the Aguapini Mountains, Kroba, and Akim.

Farther eastward are the stations of the North German Mission, reaching inland from Quittah to the Wehgbe country, which extends northwards between the Volta and the kingdom of Dahomey.

Farther eastward still are the numerous stations of the Church Missionary Society, commencing at Badagry

and Lagos, and stretching inland to Abbeokuta, and other states of tha great Yoruba tribe; and lastly the North American Baptist Board of Missions, whose stations commence at Lagos, and also extend inland into the same regions as those of the Church missions.

These various evangelising agencies are all labouring in harmonious concord; but, alas! they are almost lost, as it were, among the millions of our degraded fellowmen, to whom they are earnestly endeavouring to convey the gospel of our commou salvation.

There are also other interesting appliances of civilisation in infant progress, consisting of model agricultural establishments, &c., all of which shall hereafter have due notice, as they stand in our order of arrangement.

James Town, Accra, *March* 12, 1863.

The news by the last mail from Western Africa is painfully interesting. The King of Dahomey and his army, on the 7th of March, were reported to be within nine hours' march of Abbeokuta. Commodore Wilmot, and Captain Luce, R.M., had failed to persuade the tyrant to forego his intended attack. He told them that he had sworn to his late father that he would try to take Abbeokuta, and must be bound by his oath. His army is said to consist of eight thousand disciplined troops, including the female regiments. These Amazons are described as being a very fine body of women, in the prime of life; they are capital shots with rifle or musket. The discipline in their corps is very strict.—*Wesleyan Notices* of May.

A Visit to Dahomey.

The Abbé Borghero, Superior of the Dahomey Missiou of the Church of Rome, gives an account of a recent visit to the court of Dahomey. We extract a few passages, descriptive of scenes which he witnessed. The following is a view of a grand military display, in which the 'Amazons' took a prominent part:—

'The king gave the signal for attack, and the first part of the performance began. The entire army examined the position of the town they were about to besiege; they advanced, creeping on their hands and knees, so as not to be perceived by the enemy, their arms lowered, and preserving a rigorous sileuce.

'In the second part of the performauce, our amazons advauced with head erect. Of the three thousand women, two hundred, instead of carrying guns, were supplied with great cutlasses like razors, wielded with both hands, a single blow of which is sufficieut to cut a man in two; these were sheathed at the time.

'In the third act all were at their post ready for the fight, with arms shouldered and cutlasses drawn. Defiling before the king, some of the troops wished to give him special assurance of devotion and promises of success. At last they were all massed in battle array, drawn up before the point of attack. The king arose, placed himself at the head of the column, harangued the warriors, inflamed their conrage, and at a given signal they threw themselves with indescribable fury on the mound of thorns, fell back as if repulsed by the enemy, and returned three times to the charge, effecting all these manœuvres with incredible precipitation. They sprang upon the thorn-covered rampart with the ease and agility of a stage dancer, and crushed beneath their naked feet the sharp points of the cactus.

'On the first assault, when the most valiant had already gained the summit of the house, a female soldier, who was at one end of it, fell to the ground from a height of five metres. She dislocated her arm, and sat down despondingly; the other amazons were striving to excite her courage, when the king unexpectedly came up, looked at her, and uttered an expression of indignation, whereupon she jumped up as if electrified, went through the manœuvres once more, and distinguished herself so much as to carry off the first prize. It is impossible to describe the whole scene. A storm that raged at the time, and the lurid aspect of the heavens obscured by a thunder-cloud, gave a still more animated and somewhat ideal effect to the whole spectacle.

'In Dahomey, the priucipal posts are occupied simultaneously by two individuals: the old officer who is in possession, and his successor, who serves a sort of novitiate previous to the dismissal or the death of the former. It is the same with the generalship of the amazons. The old commander, whose thoroughly military appearance reminds one of our own veterans, made a short but impressive speech to the assembly, on the duties of the female troops, which have been more than once the safeguard of the throne. After the harangue, she addressed some flattering remarks to me, and then retired. By her side was the young general, who is already in command of the army, and, in fact, led the action during the day. She is a woman about thirty years of age. Her striking figure and the quickness of her movements might cause her to be taken for one of Virgil's huntresses, all the more for the colour of her face, which conceals beneath a deep black the outline of European features. Assuming an easy and dignified attitude, without, however, any tinge of affectation, she stepped into the semicircle left vacant between the king's hut and the ranks of her military companions, and addressing herself directly to me, offered her congratulations on my arrival, and went on speaking for more than half an hour. She chose for the subject of her discourse the excellence of the white soldiers and the valour of the Dahomean female warriors, the good relations that ought to subsist between nations equally distinguished for their bravery, and who are rich enough in glory to covet no other conquests but such as spring from mutual friendship. In bringing the haraugue to a conclusion, she proclaimed me grand cabecere of her troops, and sent me the baton of command amidst the vociferous applause of the army. The baton is about two feet long, terminating iu the figure of a shark, signifying that as that fish destroys men, so likewise do these female warriors in battle.

'Wheu the evolutions and harangues had come to an end, the women repaired to the palace, their legs all torn and bleeding, each carrying a bundle of thorns. The most distinguished among them had the thorns round their head in the form of a crown, aud twined about their waist liko a girdle. After these customary ceremonies, they retired to rid themselves of their thorny trophies.'

He thus describes the rude minstrelsy:—

'Some days after this grand military display, the king

had me summoned once more to assist at a sort of academic assembly. One of the court poets had composed by heart (the Dahomese are ignorant of the art of writing) a long epic poem, in celebration of the exploits of the reigning sovereign and his father king Ghezo. Ten chanters had learned it according as the poet composed it, and they knew their part so well, that during the three hours they were declaiming they went on in perfect accord. These performers wore long robes, and were covered in front with the skins of wild animals; they held in their hands horses' tails, which they flourished as they spoke, while a deafening music served as accompaniment. But it must not be supposed that the recital of their poem was gone through without interruption. As the deeds which formed the subject of the drama were fresh in the memory of the audience, it occasionally happened that the honour of the victory would be attributed to the female troops or to the male army. Whereupon, those among the spectators who thought themselves reflected upon by the remarks of the poet, would rise up in fury to appeal to the king, while the opposite party pressed forward in their turn to defend their rights thus called in question. In the midst of the uproar the chanters came to a full stop, and the scene assumed an aspect of stormy vivacity and indescribable animation; thousands of disputants raised their voices and expressed their sentiments with the liveliest gestures, without, however, stirring from their places; while the prince and those about him, as well as the mass of disinterested spectators, awaited in tranquillity the subsidence of the tumult. When the king had been sufficiently amused by this storm of words, he made a sign, and on the instant, at the sound of a drum, order was restored. If after that anyone proceeded to raise his voice, a beat of the drum was sufficient to impose silence upon him, and the chanters resumed their recital at the point where the interruption had occurred.

'The representation over, the king made presents to the poet and the chanters. Subsequently the grand cabeceres ranged themselves before the monarch, leaving between themselves and his majesty a semicircle of about ten metres' extent; and kneeling there, they addressed discourses to him during another two or three hours. At last the king broke up the assembly and retired to his palace.'

He gives a minute and harrowing description of those scenes of human sacrifice, which have excited so much deep and just indignation in the civilised world:—

'It so happened, one day towards the end of December, that I took a rather long afternoon excursion through the deserted part of the city. On our return, passing close by the royal palace, we found the roads blocked up by reason of a fête given by the king to the people. King Gréré was having a great exhibition of his riches. Nearly fifteen thousand women, all in new dresses, carried in procession round the palace the treasures of the monarch. The procession lasted from morning till night, and the roads through which it passed were closed to the public. Having gazed for some hours at this extraordinary spectacle, we wanted to return home, but found ourselves obliged to go round the palace to gain the shortest road.

'As we entered the parade ground, I perceived at a distance what appeared to be a number of forked gibbets, from which hung bodies I supposed to be animals, never dreaming they might be men. In this uncertainty, I drew nearer, and when I noticed that the legs were as long as the bodies, I comprehended that they were men who had been sacrificed. I cannot tell you what a shudder came over me at the spectacle. My first impulse was to clench my trembling hands and cry out with indignation, "Where is the vengeance of God that it slumbers so!" Then turning angrily to my guide, "Why," said I, "have you brought me here? I never thought I should see so horrible a sight!" "Nor I either," he replied, "for I knew nothing about it; but there is no other way for us to go." We continued our route, getting along as fast as we could, but the hideous spectacle was constantly recurring. Drawing near one enclosure, we were nearly suffocated by the stench of the dead bodies heaped up there, which they had not taken the trouble to bury. Vultures in thousands, dogs, pigs, and wolves, roamed around, allured by the hideous banquet prepared for them. The roofs of the houses are covered with the relics which the birds of prey have deposited on them. Strange to say, my guide, who was quite aware of the customs of Dahomey, and had nothing to do but idle about the streets all day, was not aware that these bodies, which had been killed two days ago, were still there; he was certainly ignorant of the fact, for he had positive orders not to let me go near any place wherein the dead were left exposed. And so, for the length of a week, I did not pass again before the royal palace, because decapitations were taking place every night.

'Possibly, you think I have already delayed you too long amidst this fearful charnel house; but truth compels me to lay aside all consideration for the delicacy of your feelings, and I must say one word more on the subject of human sacrifices. During the night these butcheries take place, no one is allowed to go through the streets from evening till next morning; if any one is found doing so, he is beaten with clubs. Only companies of musicians wander about singing doleful songs. Towards midnight, a discharge of artillery announces the beginning of the executions. The victims are led up to the square, twenty-four or thirty at a time. Every avenue of respiration is closed, and they are deprived of life by pressure on the breast. The termination of the slaughter is notified by cannon-shots. Some of the dead bodies are hung by the feet to the gibbets already mentioned between two sacks filled, it is said, with mangled limbs; whilst others are dressed up in symbolic costumes by parties skilled in the business, and placed on triumphal arches, standing or sitting, according to the part they have to represent. Some appear to be playing musical instruments, others are made to assume a soldier-like bearing, others are theatrical in their attitude; but all is arranged with such accuracy of detail, that at a distance they might be taken for living beings, were it not that the vultures hovering round them too surely testify that they are nothing but corpses. At the same time, hundreds of heads are displayed before the royal palace; and the people pass by, totally indifferent to these scenes, which indeed are too common to cause either astonishment or any other strong feeling. Children may be seen amusing themselves near the victims, playing, as it were, with the dead; as for the populace, a hecatomb of human victims is so common a thing, especially since the accession of the new king, that it has ceased to attract even a passing observation.

'However, there are executions which really do interest them, owing to their extraordinary cruelty.

'The different modes of immolation prevalent in Dahomey vary according to the caprice and wicked ingenuity of the executioners. One of the most horrible is, certainly, the practice of nailing to a stake fixed in the ground one or more men by the feet, ordering at the same time that no food shall be given them. Exposed to the heat of the sun by day and to the dew at night, they generally die on the third day, while the curious spectators amuse themselves watching the convulsive agonies of the wretched creatures. These atrocious scenes often last several months together.'

MADAGASCAR.

The Rev. Mr. Ellis writes :—I have to report the continued extension of the Gospel, and the steady increase of the number of those who come forward monthly and weekly to take upon themselves the name of Christ, having given satisfactory, and, in some instances, deeply affecting evidence of having received the truth in the love of it. Thirty were received into the church at one of our places of worship last Sunday, and nineteen on the previous Sunday; and these were all deemed suitable to be welcomed to Christian fellowship. The Christians in the capital are originating and applying new organisations of usefulness, and the Gospel is spreading rapidly and effectively its moral and elevating influences among the villages far and near. We are overwhelmed with the claims upon our attention and efforts, and would urge most forcibly the sending out, if possible, of two additional preachers next good season.

The King is certainly earnest and sincere in affording unrestricted liberty to his people to become Christians, if they wish to do so, and also in encouraging those who declare their belief in the Bible, to induce others to follow their example. As an instance of his conduct in these matters, I may state that, a short time since, a chief unfavourable to Christianity published in the market of Itasy—the village on the margin of the extensive lake of the same name, the most beautiful lake in Imerina—a kabar, or message in the King's name, that there was to be no more praying or preaching. The heathen exulted; the Christians were alarmed, but sent a messenger with a letter to the King and to their friends. The King sent orders the same day to have the chief sent up to the capital for trial, for the unauthorised use he had made of the King's name, and the messenger returned loaded with the Scriptures and other Christian books, which he exposed to public view through the villages on his way to Itasy.

AMERICA.

GENERAL SURVEY OF PROTESTANT MISSIONS.—AMERICA.*

We will now glance at what the Lord has done during the last five or six years, in the various spheres of missionary enterprise, on the continent of America.

The pioneers in the cause of missions began early to look toward the new world. Thither sailed the Geneva missionaries, who settled in Brazil, in 1556; the English Puritans, the Norwegian Egede, and the Herrnhut brethren. It is there that we find the earliest established Protestant missionary station, and the long line of Protestant martyrs to missionary zeal is brought down to our own day. We begin our survey with the extreme north.

There the Greenland mission still continues to be much blest. Founded in 1721, by Hans Egede, and extended by the Moravians in 1733, it almost appeared to have fulfilled its purpose in 1801, when the two last heathen women remaining on the west coast were baptized. But the apathy and limited capacity for culture of their converts, the roaming life their dependence upon hunting and fishing necessitates, as well as the casual incursions of other Esquimaux, both from the interior and from the east coast, inaccessible to Europeans, still give the missionaries abundant scope for usefulness. The natives have visibly advanced in civilisation, and their artificial wants have proportionably extended, especially since the coffee-berry has been introduced among them. Their trade with Denmark increases each year. The Herrnhuters, who, till lately, had only four stations amongst their 1,925 converts, have found it expedient to follow the scattered population still farther into the country, for the commercial interests of the government lead it to discourage the aborigines from collecting in large numbers at the principal towns. Five missionary stations have now been established, and a sixth is in contemplation. European travellers receive very pleasant impressions from their visits to these stations. There is no want of clever teachers amongst the natives themselves, and they are even ready to undertake the hazards of missionary enterprise on the east coast. The Danish mission, too, not only continues, but has of late received a fresh impulse. In several districts, lay superintendents have been chosen from out the natives, and a great effort is being made to procure native preachers. The Danish minister is having an enquiry made into the religious condition of the country, and, as soon as it is over, the regular organisation of a Danish church (numbering about 5,000 souls) will come into question. A printing press has been set up in Goldhaab, in which the natives not only print books and newspapers, but illustrate them by woodcuts. A complete revision of the Greenlandian Bible is talked of. We have, therefore, good reason to rank Greenland henceforth amongst Christian countries.

The Labrador mission, founded by the Herrnhut brethren in 1771, seemed by degrees to have sunk into comparative inactivity. But since 1855 new life is stirring, and the Esquimaux have shown genuine Christian hospitality, both to the Indians led by hunger, and the Europeans cast by shipwreck, upon their ungenial shores. All would go well if only the nominally Christian whale fishers, and the traders from the south, did not exercise so demoralising an influence

* Abridged from the *Basel Evangelisches Missions Magazin.*

The 1,200 Christians belonging to four stations (to which a fifth will shortly be added) experience the same difficulties as their brethren on the opposite coast of Greenland. The fishing and fox-hunting of the natives oblige them every summer to lead a wandering life, during which they fall an unresisting prey to the temptations offered by foreigners. Nevertheless, strenuous efforts are being made to evangelise the scattered tribes farther north, by whom of late, again, whole ships' companies have been murdered; while, farther south, both the Methodists and the Society for the Propagation of the Gospel appropriate more and more the English settlers and the mixed population as their charges, thus affording brotherly help to the insulated stations of the Herrnhuters.

We come now to the wide range of the red Indians. The English missions in Rupert's Land go on extending their sphere of activity, and are richly blest, more especially since the apostolic Indian, Henry Budel, was ordained as preacher in 1853. In the immense district presided over by the zealous English bishop, more than 2,000 Indians have since 1849 entirely renounced heathenism. But, at the same time, the progress of the gospel is greatly hindered by the indefatigable Romish missionaries; the sparse and scattered population; and the greedy thirst for land shown by the white settlers, who drive the aborigines step by step out of their former hunting grounds. We must not, however, omit to mention, that nowhere in America do we find such friendly relations between colonists and Christianised natives, as in the diocese of the Bishop of Rupert's Land. Esquimaux and Indians, English and half-caste, meet without class or colour hatred, both in church and school. The selfish policy of the Hudson's Bay Company, whose only thought was the fur trade, is being circumvented by the numerous colonists in the south, as well as by the making of a much-frequented road through the barren land. The Church Missionary Society find most useful coadjutors in the Methodists. To Evans, the superintendent of the latter, the Cree and Chippewa Indians are indebted for a system of orthography which much facilitates the reading of the Bible, even to adults. In fact, the Word is everywhere received with gladness, from the Rocky Mountains of the east, where Lord Southesk was questioned by Indian hunters as to the meaning of certain Scripture phrases, up to the polar circle, within which Kirby penetrated as far as the Yoncon; and Protestant missionaries are everywhere readily welcomed, except in cases where the crucifix—worn as the symbol of the Catholic faith—checks their activity. Often, indeed, the Protestant and Catholic missionary travel in the same boat, and hold their service in the same hut, each keeping his own side of the fire that burns in the midst. If we turn westward of Rupert's Land to Vancouver's Island, which only ceased to be a possession of the Hudson's Bay Company in 1858, we shall find a missionary settlement which has only existed four years. It was in 1860 that the first, and at that time the only missionary, celebrated a Christian festival with Indians whom he had instructed. The discovery of the rich gold fields has now attracted adventurers from all nations to the Fraser River and to Victoria, the capital of Vancouver's Island. In 1860, no fewer than 6,000 Chinese, and numbers of negroes, came over; they have been followed by missionaries of different denominations. A Chinese merchant has subscribed 180 florins towards the building of a church in Victoria, and an Italian missionary, having been converted to the gospel faith, now preaches it among the motley population. In 1861, the earliest established missionary, Duncan, baptized twenty-three first-born Indian children.

In Canada there are missions belonging to every branch of the Christian Church (the Methodists alone have no less than twenty). But the Indians continue to diminish in most places (they scarcely number 13,000), and invariably die out unless they take to agriculture, and are converted to Christian morality.

In the United States, those Indian tribes that have been for some time christianised are making considerable progress; the others—so long cruelly neglected—are now sought out and ministered to, but they seem to decline with ever increasing rapidity. The free negroes, for the most part, join the Methodists or Baptists, whose more exciting style of preaching suits their emotional temperament. As to the negroes in the Slave States, what can we say of them? Doubtless the fearful war, of which they are the exciting cause, fluctuate as its chances may, will not be decided till it has advanced the cause of Christianity and of gospel liberty.

In 1860, the number of Indians throughout the States was calculated at 294,000. The small remnant existing in the eastern States are, for the most part, converts to Christianity. The best organised are the Cherokees and Chocktaws in Kansas, amounting, if taken together, to about 50,000 souls, who, since their emigration from the east in 1830, have not only considerably increased, but have so availed themselves of the means of culture amongst the white men, that their schools are already in better order than those of the whites in the small border states; so that, as far as they are concerned, missions seem to have done their work. It is true that they are pressed upon by the destructive institution of slavery; and the white men crowd round the lands assigned to them and envy their fruitful fields. Some other tribes make more or less notable advances, while some decrease more and more. It is almost impossible to give a correct account of the numerous isolated missionary stations, whose business it is to look after the dispersed remnants of oppressed tribes driven into holes and corners by the vital energies of a young nation. The attention of the whole world has been fixed during the last summer upon the war in Minnesota, where the Sioux and Dacota Indians rose, and, by horrible massacres, sated their long-cherished thirst for revenge upon the white settlers. There is no doubt that the systematic double-dealing of the government agents, who have tried in every way to elude the annual payments agreed upon, led to this rising, which desolated New-Ulm, and cost the lives of 800 whites, amongst whom were many missionaries. Generally speaking, the converted Indians were so thoroughly overawed, that they contented themselves with warning their teachers of their danger, while declaring that they could lend them no help on pain of being themselves put to death. But one high-spirited Dacota chieftain called Otherday, who had formerly been a renowned warrior, but is now an ornament to the church, contrived by his courage to procure the safety of many, and to save the credit of the mission.

We have but little to say of the four and a half millions of negroes emancipated last January by President Lincoln's proclamation. But all such ac-

counts as have reached us from the Slave States agree in one respect—that Christianity, even in the imperfect form in which it has been offered to the negroes, debarred, as they are, from reading and writing and Christian marriage, has yet had influence enough to keep them, for the most part, quietly waiting to see what results God will bring for them out of the war in which their masters are engaged. The much-dreaded servile insurrection, with its attendant horrors, has not broken out. The emancipated negroes thankfully avail themselves of all the means of improvement placed within their reach. Their future is still an uncertain and, to the North, a perplexing question; but, meanwhile, their emigration to Liberia, Hayti, and other West Indian islands, has already begun, and seems likely to bring about good results.

In all the West Indian islands belonging to England and Denmark the good work prospers; but in Jamaica, the displays of God's grace have been wonderful indeed. In 1856, the missionaries reported signs of progress; in 1859, prayer-meetings became universally held; in 1860, the very windows of heaven were opened, the revival spread like wildfire all over the island, and its influence is still felt widely. Jamaica resembles a tree in its flowery spring-tide pomp. Many a blossom will doubtless fall, and leave no fruit; much fruit will wither away under the summer's sun: but after frost and heat have done their thinning work, the tree will be all the richer and the stronger when the time of the gathering comes.

The extraordinary revival which followed the remarkable events of 1834, when the newly-freed negroes poured in streams to church and school, and proved their gratitude by unwonted exertions for the liberation of others, had gradually died down, and three-fifths of the land having passed into the hands of the coloured population, secular interests superseded spiritual, old vices regained the ascendant, and the number of Church members lamentably decreased. This led the more zealous Christians to unite in prayer for the outpouring of the Holy Spirit. In September 1860, the revival began at the station of Carmel, and the excitement soon reached such a pitch that the missionaries could hardly control it. The sorrow for sin and thirst for spiritual comfort were universal, and many most remarkable cases of conversion ensued. The enduring effect of the movement appears in the doubling of subscriptions to all religious and missionary societies, the great addition to Church membership in all communions, and the increase of brotherly love between them.

Missionary work has been successful in the other islands as well. The labours which the Baptists and Methodists are permitted, by an enlightened President, to carry on in Catholic Hayti, have been both required and forwarded by the negro emigrants from the United States. There is some stir of spiritual life in other islands, though no specific revival: in Trinidad, more particularly, many of the Chinese and Hindu labourers have been converted; in Barbadoes, negro missionaries are being educated and sent out to Africa, where they prove successful in contending with difficulties under which, in that fatal climate, Europeans too often succumb.

When, however, we turn from these islands—where a mixed population, gathered from all quarters of the globe, is becoming a Christian nation—to the adjacent continent of Central America, we are saddened to observe the very slow admission that the gospel wins. Here we find only one missionary station, that of the Moravians, on the Mosquito Coast. Although it was founded in 1848, for negroes and mulattoes, yet it has only attained anything like success since 1858, when it turned its efforts to the native Indians. Amongst these, the hundred and fifty drunken inhabitants of the small island Rama have become a family of worshippers in spirit and truth; their frantic festivities have given place to holy Christian services. But unfortunately, in 1861, England found itself obliged to give up this coast to the neighbouring Catholic states of Honduras and Nicaragua; and already Romanism and Paganism have banded themselves together against the gospel.

We must now glance at the wide field of Southern America: there the Surinam mission has taken great strides in the course of the last few years. When it was first established not one plantation was open to the messengers of peace, now they have access to nearly all; and for the last ten years the negro converts may be counted by thousands. Of all the Moravian missions this seemed the most unpromising, and it is now the most important. The negroes under their charge amount to above 26,000; and their labours amongst the free blacks on the upper bank of the river, though fraught with difficulty, have been also blessed. The capital, Paramaribo, contains the largest Moravian settlement in the world, surrounded by flourishing stations, the number of which goes on increasing. A political insurrection led to the agitation of the long-suppressed question of Negro Emancipation, but the persuasions of the missionaries proved more effectual than any forcible measures. The Dutch government has now passed a law proclaiming every negro to be free, but nevertheless, making their transition to complete independence easier and safer, by submitting them to superintendence for ten years. This is the fruit of long patience—but how many noble lives have been lost before it ripened! There have been several new ways of access to the negroes in the interior since John King (baptized in 1861) did away with idol worship in Maripastoon, and preached Jesus there, and since the idolatrous priesthood of Gujabe turned to the Lord, in March 1862.

In British Guiana, too, there is advancement, although there is nothing particular to record, except the frequent baptism of Hindu and Chinese coolies. The Negro mission goes on regularly, according to the parochial system. The Indian mission has more vicissitudes; but one missionary alone, of the name of Brett, has already baptized 577 Indians: yet what is this when we think of the millions of South America? For, apart from the different evangelising attempts made by the North Americans, the English, and the Germans, among the nominal Christians of the countries formerly under Spanish and Portuguese sway—for instance, the providing the German colonists in Brazil with preachers from Basle—we must confess that scarcely anything has been done in the civilised districts of South America for the aborigines. Rome is dominant there. In the extreme south alone do we find a Protestant mission, and, alas! how sad its history. As is well known, the fervent zeal of Capt. Allen Gardiner led him, in 1850, with five companions, to Tierra del Fuego, where they died of hunger, and their bones were

found the following year. A fresh attempt was made in 1855. A handful of missionaries and colonists settled on the Falkland Islands; from thence they visited Tierra del Fuego, and taking away with them some well-disposed natives, learned their language, and instructed them as far as they could. Delighted with their success, these missionaries returned with their converts to the desolate land in Nov. 1859, and spent six days amongst a body of natives, whose numbers daily increased. On the Sunday the missionaries performed Divine service, but while it was going on they were knocked to pieces with clubs, those who took to flight were killed, and the ship was plundered. Only one escaped to give information of the martyrdom of his friends. Nevertheless a third attempt has been made. Two evangelists from the Basle Institution have already sailed towards the inhospitable shores. True, the perils of the enterprise are fearful, but evil is only to be overcome by good, and 'he who putteth his hand to the plough and looketh back, is not fit for the kingdom of God.' The missionary settlement on the Falkland Islands still exists, the missionary ship still sails to the inhospitable island and coast of Tierra del Fuego, and we are not left without signs that even these degraded savages have hearts that can be touched by the message of Divine love. The Basle evangelists have also made their way into Patagonia, under the protection of some English officers of marine. The missionaries go riding about the country, eating ostriches alternately with horseflesh, learning the language of the people, and patiently bearing with the idle children they are anxious to teach. Another branch of this mission extends westward into the country of the bold Araucanians. Some Englishmen have recently begun mining operations in Lota, and a son of Capt. Gardiner ministers to their spiritual wants, while he learns the Araucanian language, and meets with a friendly reception amidst the warlike people. We may therefore hope that the extremity of South America, like that of the Northern continent, will, in process of time, reap the benefit of intercourse with Europeans, and that the problem offered hitherto by the melancholy fate of the aborigines, will be solved by the gathering together of the remnant that is left.

UNITED STATES.

The Methodist Episcopal Church, in its recent Conference, gave a favourable view of the state of its missions:—

The Domestic Missions have been, of course, considerably affected by the distracted state of the country; but for all this they show that the missionaries have not been inactive or unsuccessful. The French Mission has one missionary with twenty-nine members. The Welsh Mission numbers three missionaries and one hundred and sixteen members. The German work has grown in strength until it has become a power in the Church. It occupies an important place in eleven Conferences, and numbers on its rolls 238 ministers and 21,480 members, who have contributed $10,253.57 to the cause. Thirty missionaries are employed with the Scandinavian settlers in the West, and report a membership of 2,094. The policy which is pursued of incorporating, as rapidly as practicable, the foreign membership with the American congregations, makes the real progress of the work less apparent. The Indian Missions number, in six Conferences, ten missionaries, with 1,127 members.

One of the most prominent fields of labour of the Society is the *American work* proper, or the missions among our own people. The American missions being scattered among the different Conferences, it is difficult to give a perfect view of their condition. Eight hundred labourers are engaged in this branch of the work. Three whole Conferences—the Oregon, California, and Minnesota, rapidly growing in numbers and strength, are supported in part by the Missionary Society. They bid fair, before many years, to become self-supporting, and to be able to return to the Society, with interest, the help they have received from it.

The collections of last year, though they bid fair to be surpassed by those of the present, were unusually liberal. The total of receipts from all sources is $272,523.71; $150,747.19 have been paid to the Treasurer by the Eastern Conferences; $90,065.10 have been contributed by the Western Conferences, and the rest was realised from various other sources. The Philadelphia Conference still holds the first place in contributions, having given $25,337. Next, are the New York East, with $13,626 contributed, and the New York, with $12,481. The Pittsburgh Conference gave $10,588.76. The Cincinnati heads the list of the Western Conferences with a gift of $10,420.36. The North-Ohio and Ohio Conferences follow closely. Missouri and Western Virginia have been able, in the intervals between the guerilla incursions from which they have suffered, to gather up, the former $102.85, the latter $931.89.

The Baptist Missionary Society reports that in 1862 it had under its care 444 churches, under the direction of 38 American missionaries and their wives, and 566 native preachers and assistants. The missionaries reported the baptism of 3,164 converts during the year, and a total of 30,129 members of their churches. The contributions have increased from $13,000 in 1815, to $85,000 in 1862.

'But the influence of these missions cannot be measured by these figures. Many of the converts have died, many have never been baptized, and the effect of the Gospel has spread far beyond the spots where the missions have existed, and gone into the minds of myriads not yet converted. The spirit which sustains the missions has reacted on the churches at home, and instead of diverting the attention from the wants of the ignorant and suffering nearer to us, the missionary spirit has secured them more attention, by the way in which it has demanded regard for the principles of Christianity and for the will of God. Since the foreign mission work commenced, home missions, and city missions, and Bible and Tract societies, have been formed, and such a variety of organised labour for destitute classes has been originated as had no existence before even in the minds of Christians. Only a comparatively small amount of work has been done in this direction, but a great blessing has been secured. God has in the meanwhile increased and strengthened the denomination while doing this work. The number of churches has increased from 2,633 in 1812 to 12,648 in 1862; the ministers from 2,142 to 8,018.'

The American Bible Society has recently made a grant of 7,000 Bibles and Testaments for circulation in the Confederate States.

The subject of lay representation in the Conferences of the Methodist Episcopal Church is again being agitated. A meeting of prominent ministers and laymen has been held in New York, and all were heartily in favour of the change.

The growth and developement of the Lutheran Church among the German population of the United States was never more encouraging than at the present time.

The German Synod of Wisconsin has added some twelve pastors to its ministry during the last nine months, the districts of at least six of whom were formed by the travelling missionary of that synod.

The Synod of Missouri has sent two ministers to Kansas, one of whom is in Leavenworth, and the other in Junction City. It is expected that others will soon be sent to their aid.

The Rev. Mr. Heyer continues to missionate extensively in Minnesota, and has already sought out a number of destitute settlements, for which he is endeavouring to obtain suitable pastors.

An unusual religious interest prevails in many of the churches in this city and vicinity. Numerous additions are taking place, on profession of faith, though there is no evidence of excitement. At one of the recent meetings in Fulton Street, a clergyman who lived on Long Island, said that in his parish there now prevails one of the most extensive and powerful revivals ever known on the island. It began in the week of universal prayer. Meetings are held every day. Preaching services are held once a day, and prayer-meeting services another part of the day. The people come from a distance of ten miles, in some cases, to attend upon these services. They will come on moonlight nights or on dark nights—there being a disposition to overcome all obstacles to get to the meetings. A large number have been converted, and conversions are taking place almost daily. He had found it very easy to labour and preach the unsearchable riches of Christ. He had called in no assistance. The work is most manifestly the work of the Holy Spirit. It began in answer to prayer, without any special use of means other than prayer to promote it. God had most abundantly given proofs of His own faithfulness to His promises to hear and answer prayer. He had marked specific cases, which, had he time to repeat them, would be found to be of great interest.

New York, *April* 1863.

JAMAICA.

Our 'May' season begins almost with the opening of the year. From January to March the various religious bodies amongst us hold their yearly assemblies; and, during these months, the same spirit which animates your missionary anniversaries diffuses itself here. Our pulpits and our platforms—and what of them? I have no intention of making a comparison between ours and yours. Most among us are poor, plain-spoken men, concerned only to accommodate our forms of speech to our black and coloured brethren around us: and what of elegance or of oratory should we pretend to? We have, however, evangelists, and pastors, and teachers, whom, for earnestness of purpose, and self-sacrificing devotedness, few labourers in any mission field in the world can surpass. And to see them at work in their annual convocations, whether in the pulpit or on the platform, or in the deliberative assembly, would give you good assurance that God is still with the churches planted by Coke, and Coultart, and Burchell, and Knibb, and others.

The first religious anniversary gatherings of the year are those of the Wesleyans. These are always held in Kingston, in connection with what is called the 'District Meeting,' usually occupying about three weeks, commencing towards the end of January, and extending into the following month. During this season, Wesleyan missionaries and ministers having come together from all parts of the island, special public services are held in all Wesleyan chapels in the city and its neighbourhood, there being seven at least within the Kingston circuit. And some of these are magnificent places of Christian worship, with crowded congregations. Coke chapel is a noble red-brick edifice, adapted to hold more than 2,000 persons, and famous for an elegant spiral staircase ascending to its beautiful mahogany pulpit. The building stands in the most commanding site the city affords, being on one side of the parade—an open area of more than fifty acres. The congregation worshipping in this chapel annually raise nearly 200*l.* for missionary objects, independently of the support of the institutions of religion amongst themselves. Yet, alas for Kingston! I may one day have much to say about the spiritual and social degradation of the great mass of its black and coloured population. But during the sittings of the district meeting, the Wesleyan chapels of the Jamaican metropolis present an animating spectacle; and in Methodist circles there is all the life and stir, only on a diminutive scale, of the great Conference gatherings at home.

Several causes have combined to give importance to the recent deliberations. The Wesleyan Missionary Society in England, in former years, used to vote some 4,000*l.* per annum in sustentation of their Jamaica missions. But for some years past, the home committee have given unmistakable intimation of their wish to leave the congregations to their own independent resources. Last year the grant is said to have been only 2,500*l.*; and this year, it is said to have been reduced to 1,200*l.* And the time is evidently drawing nigh when this large and flourishing mission must become self-supporting. Wesleyan missionaries are wisely anticipating this event, and are manfully preparing to meet it. And if only the plans adopted both here and in the mother-country be discreet and prudent, at no distant day, the friends of missions may have the joy of seeing the churches, planted and nurtured by their care, grown, under the gracious influences of God's Spirit, into independent self-sustaining Christian communities, not only providing for the ordinances of religion amongst themselves, but uniting with the great body of the faithful in the holy work of spreading abroad the savour of the knowledge of Christ to the remotest corners of the earth.

The Wesleyan is the second largest body of Christians in the island. It numbers upwards of 16,000 church members, with nearly 3,000 on trial, and includes more than 35,000 persons in general attendance on the ministrations of its pastors. In the year 1861, in common with other Christian communions, it received very large

accessions as the result of the extraordinary movement which, during that and the previous year, swept so mysteriously over the land. The year 1862 witnessed, in most congregations, a reaction. A sifting season has followed the large ingathering; and, while multitudes have proved genuine converts, many have proved themselves vile. The result has been a decline in the aggregate of numbers instead of an increase. And like other religious bodies, our Wesleyan brethren have had much to ponder in the review of what was called the 'Revival.' The decrease is 1,392.

The ministerial changes made at the recent district meeting have not been fewer than those of former years; and, while one new missionary has been welcomed, another, who had not long entered the field, has been dropped, by orders expressly received from the society at home. The offending minister may have no proper ground of complaint, as, being in the position of a man who, having voluntarily placed himself under a yoke, and afterwards finding it harder than he was able to bear, breaks away from it. The fault of the brother whose connection with the society has been dissolved has been, that he has taken to himself a wife, contrary to known and acknowledged regulations, which only permit the marriage of its missionaries after a given term of probation. The general rule is wise, and in this particular case the society is open to no unkind reflection. But what may be expedient in some countries, may be very inexpedient in others; and how far such a rule should be enforced in a landlike this, is, in the estimation of some, more than questionable. Reasons, physical and social, might be adduced why such restrictions should not be imposed; and, during a very recent period of our missionary history, facts painfully notorious have occurred to justify a generous reconsideration of the rule. England and Jamaica are two countries; and never do British Christians commit greater blunders than when they make their home-experience the basis of their judgement as to what is suitable to foreign, and especially to tropical climes. There are higher laws than those of Missionary Boards; and the utmost care should be taken that regulations of what men call policy and prudence do not contravene the laws of nature and of God.

But if I go into discussions and details I shall weary you. The Wesleyan mission in Jamaica is, by the grace of God, a mighty power for good, incorporating itself with the spiritual sympathies of a great company of the faithful, and is gradually bringing into exercise and activity their gifts and graces for the edifying of the body of Christ. Besides upwards of thirty day-school teachers, and nearly 500 Sabbath-school teachers, together with more than eighty local preachers, a goodly band of native pastors is growing up side by side with the European missionaries of this body. In this respect the Wesleyan Society has been singularly favoured. Without any training institution of their own in the island, God has raised up in connection with it a succession of able Creole ministers; and this year two additional labourers of this class have been received on trial. God grant that the number may be multiplied till there shall be no need to look to foreign shores for Christian agency!

The subject of Education I must leave for a future communication. The missionary contributions for 1862 are considerably less than those of 1861. In that year they were 2,176*l*. Last year they were less by 235*l*. But 1861 was considerably in advance of former years.

Almost simultaneously with the Wesleyan, another body of Christian brethren was holding its annual meeting on the south side of the island, though in another district—the missionary pastors of the London Missionary Society. A small band they are, yet doing a good work, in which the whole Church of God must rejoice. There are twelve agents in connection with the society—six ordained European missionaries, and two natives, and two native candidates for ordination, more fully employed in the work of the ministry; these native young men having been trained under the society's auspices. On the north side of the island there is only one European missionary, who has the oversight of three congregations, one of which principally enjoys the ministrations of a promising young Creole labourer, who is shortly to be ordained to the pastoral office. The strength of the mission of the London Society is on the south side, where there are several large and eminently flourishing congregations, having numerous out-stations connected with them. In all, there are sixteen churches. Of these, some are in Clarendon, and some in Manchester. There is also a respectable congregation in the city of Kingston.

The annual fraternal meeting was this year at Mandeville, in the Manchester mountains. I shall never forget a Christmas visit to this beautiful mountain village. The drive to the lowlands is over splendid roads, through a highly-cultivated district, laid out in Guinea-grass pastures, reminding you as they wave before the breeze in living green of the young cornfields at home, when the stalk and the blade are fully developed, while the ear has not yet appeared. Ascending one mountain slope after another, you reach a higher and yet higher altitude of delicious coolness, and overlook a mountain scene which words cannot picture. Mandeville stands in part upon a mountain top, and partly slopes down the sides, some of which are sufficiently precipitous, the houses, as in most Jamaica villages, being scattered about with a promiscuousness in beautiful harmony with surrounding nature. The mountain top, on which stand the market-place and the chief portion of the village, is a small table land, its spreading green resembling some of our English commons, with the main road running through it. On one side is the church, with spiral steeple, and on the other several stores, well stocked with almost every article you could desire to purchase, and with which, for variety of wares, hardly a retail house in London could vie: for in a Jamaica shop you expect to find everything to eat, and to drink, and to wear, to harness your horse, and to furnish your house. This small table-land commands a magnificent panorama of mountains, not as in some parts covered with bush, yet still beautifully wooded, the gigantic cotton-tree towering aloft to heaven, and stretching out its mighty limbs from the lofty height, being most conspicuous—while here and there from the mountain tops many a noble residence is still seen, assuring you, if not, as in olden time, of opulence and splendour, at least of coolness and of health.

Going down from Mandeville, and then ascending another slope, you are at the top of Ridgemount,—Richmond, as on the banks of the Thame,—the name has been corrupted. Here stands, beautiful for situation, one of the most important stations of the London Mis-

sionary Society. You enter a spacious chapel adapted to seat 700 or 800 persons, with school-room, and commodious mission-house alongside. Week by week the house of prayer is filled, while the labours of the pastor cover an extensive area beyond. Some four or five neat little chapels have been built in surrounding villages; and long before sunrise the missionary may be seen, daily wending his way towards one or other of them, to break to the people the bread of life.

The annual meeting of these faithful and beloved brethren was full of cheer and encouragement. The missionary churches planted by the London Society number considerably over 2,000 members, with nearly 2,000 day scholars. In 1860 the amount contributed for all objects by 1,902 communicants, was 2,373*l.* 19*s.* 2*d.* —being an average of twenty-five shillings per member.

The anniversaries of these Christian bodies were scarcely over when the annual session of the Jamaica Baptist Union began. This was at Falmouth, on the north side of the island, the seat of the pastoral labours of William Knibb, the champion of negro rights. The Baptist Union of Jamaica is not a synod, the perfect independence of every individual church associated in it being fully acknowledged and steadfastly maintained; yet it has much of the *moral* force of synodical action, and thus combines with the freedom of independency many of the practical advantages of presbyterianism. The session usually occupies from seven to eight clear days. Public meetings are held daily, at which the great evangelical objects of the Union are advocated. But the most interesting feature of these annual gatherings is the presence of lay delegates from the associated churches, black and coloured men, who in liberty of speech and right of voting are on a perfect equality with the ministerial members of the board. And certainly if you wish to see the black man to advantage, in the free exercise of social and Christian rights, you could not view him in a better sphere.

The Baptist mission churches in Jamaica stand in a different relation to the society from those of any other Christian denomination. The churches assume the entire burden of supporting their pastors, whether native or European. To do this was for many years a hard struggle; and in some instances it is so still. But independence and self-reliance are manfully developing themselves; and Jamaica Baptist Christians, in addition to the sustenance of their own ministers, are beginning nobly to exert themselves on behalf of both home and foreign Christian objects. During the past year the people have expended nearly 2,000*l.* on the repairs of their chapels and mission-houses, and in the erection of new mission buildings. Upwards of 1,200*l.* have also been raised in connection with the Jamaica Baptist Missionary Society, in part for the spread of the Gospel in Africa, in part for the support of their institution for the training of ministers and day-school teachers, and in part for home missionary operations. Ten years ago not more than one-fifth of this amount was annually raised for all these purposes.

The accessions to Baptist churches during what was known as the Revival year were very large. It was expected that last year there would be a considerable decrease in numbers compared with former years. Such, however, has not been the case. In 1861 there were 20,000 members. The increase in 1862 has been 2,000, the decrease 1,500; so that there is a nett increase of 500 in the number of persons now in church fellowship. Besides these, nearly 4,000 persons are reported as standing to the churches in the relation of enquirers.

The Jamaica Baptist Union comprises 64 churches under the pastoral care of 33 pastors, of whom 16 are European and 17 are Creoles. Of the latter 16 have been educated in the training institution at Calabar, besides one, a missionary in Africa, and several others employed as assistant ministers and teachers. In addition to these, there are five other churches planted by the English Baptist Missionary Society unassociated, comprising about 4,000 members, whose pastors are men of God, and whose labours are eminently blessed in the work and service of the Lord.

During the latter days of the session of the Baptist Union, the town of Falmouth, which had already been enlivened by some three-and-twenty ministers, and more than thirty delegates, with their servants and horses, became yet more astir by a numerous gathering of Presbyterian ministers and elders, to attend the annual synod of the 'Presbyterian Church of Jamaica in connexion with the United Presbyterian Church of Scotland.' This Christian body numbers twenty-two ordained ministers, having charge of twenty-six stations, there being nearly 6,000 members and about 2,000 candidates, with an average attendance on public worship of between ten and eleven thousand persons. This mission sustains an influential establishment for general education, as also for the training of missionary students. There is also a Theological Hall under its direction, with its theological and philosophical tutor, through which several candidates for the ministry have successfully passed. The number of native pastors is thus annually increasing.

The recent sittings of the synod were numerously attended both by ministers and elders, and a spirit of pleasing harmony pervaded their deliberations, while the congregations attending their public services were unusually large. At the missionary anniversary held on the last evening, the kirk was crowded, all denominations of Christians having flocked to attend it; and the business of the Baptist Union having been concluded, nearly the whole body of Baptist ministers embraced the opportunity of giving expression, by their presence, to sentiments of Christian fraternity and love.

Although the Presbyterians of Jamaica number fewer adherents than some other Christian bodies, the faithful ministrations of its laborious and devoted pastors, some of them men of eminent ability, are, by the effectual agency of the Holy Spirit, accomplishing a mighty work. In some respects their influence for good is pre-eminent. It is so in the work of education. I believe the most efficient schools in the island are conducted under their auspices; and they are thus attaching to themselves, in growing numbers, bands of young people of advanced intelligence and culture. Their example, in this respect, may well arouse a spirit of emulation in other Christian communions, and British Christians, of other denominations, should be stimulated to the same measure of liberality in support of Jamaica mission schools, by which the Presbyterians of Scotland sustain and encourage the educational labours of their brethren here. I may add that the Presby-

terian churches in Jamaica exhibit a pleasing measure of liberality, the average annual contributions of each member being not less than sixteen or seventeen shillings.

I might multiply such details indefinitely. I have said nothing of our Moravian brethren, nor yet of the Church of England. Both claim an extended notice in any connected view of the work of God done by various Christian communions in the land, as also do some other denominations numerically small. I here confine myself to those whose anniversaries have been recently held. In my next communication I will endeavour to bring before your readers the labours of these. For the present, I content myself with giving you the following comparative statement, made up from the Government Ecclesiastical Returns for 1860, for which I am indebted to the kindness of a highly estimable and distinguished clerical member of the Church of England in Jamaica:—

Ecclesiastical Returns, 1860.

	No. of Persons Churches will contain.	No. of Persons generally attending.
Church of England	50,490	38,070
Wesleyans	33,635	29,405
London Missionary Society	7,520	7,300
American Mission	1,400	1,000
Established Church of Scotland	1,000	400
Roman Catholic	3,550	1,530
Hebrew	1,520	185
United Methodist Free Church	2,790	1,870
Moravian Mission	10,000	10,350
United Presbyterian Church	11,375	8,020
Baptist	53,840	32,780
Total	177,120	130,910

Jamaica, *March* 23, 1863.

IN MEMORIAM.

Robert Baird, D.D., died at his residence in Yonkers, on March 15, in the sixty-fifth year of his age. He had been in usual health of late. Dr. Baird studied at Washington and Jefferson Colleges, in his native State, graduating at the latter in 1818. He entered the Theological Seminary at Princeton, where he studied for three years, officiating one year as tutor in the college. In 1822 he took charge of an academy in Princeton, which position he held for five years. In 1827 he began to enter upon what has been the great work of his life—his labour for the extension of Protestantism and for the evangelisation of the world, in connection with religious and benevolent societies. He first proposed to the Bible Society to supply every destitute family in New Jersey with the Scriptures. This plan was carried into execution successfully. Next, as agent of the New Jersey Missionary Society, Dr. Baird did much to lay the foundation of public education in that State. In 1829 he became agent of the American Sunday-School Union, and for five years he held meetings all over the country, doing much to advance the influence of the Society, and adding largely to its funds. In 1835 Dr. Baird went to the Continent of Europe. He remained abroad for many years, and subsequently made other journeys devoted to the same high purposes. Perhaps no living man had a wider circle of acquaintances and friends, and it may be said with truth, that no one had enjoyed rarer or more frequent interviews with the crowned heads of Europe and the dignitaries and potentates of the earth.

Dr. Baird was always active with tongue or pen, omitting no opportunity to advance the interests of the cause to which he had devoted his life. Among his publications were the following:—'View of the Valley of the Mississippi;' 'History of the Temperance Societies' (translated into five languages); 'A View of Religion in America;' 'Protestantism in Italy;' 'The Christian Retrospect and Register;' 'History of the Albigenses, Waldenses, and Vaudois;' 'Visit to Northern Europe, &c. For some years Dr. Baird has been Secretary and Agent of the American and Foreign Christian Union, in which capacity he has been a voluminous contributor to various journals, and author of thousands of letters in the interest of the Society.

Roger E. Clark, B.A., of Harrow School and Trinity College, Cambridge, offered himself to the Church Missionary Society in 1858, and, having been accepted, became for a brief period a student of the Islington College, and having received deacons' orders the same year from the Bishop of London, and priests' orders in the year following from the late Archbishop of Canterbury, and having spent part of the interval as his father's curate at Harmston, in Lincolnshire, proceeded, in September 1859, to join the Peshawur Mission. Mr. Clark had been attacked by one of those illnesses to which foreigners resident in a strange land are liable, but the symptoms had left him, and he was supposed to be recovering. On Sunday, January 11, he took to his bed, from which he never rose. Internal inflammation set in, and every human effort was ineffective. He gradually became weaker, and sank in the afternoon of Wednesday the 13th of January. His remains were committed to their resting-place on the next day. 'Many residents and natives followed him on foot to the grave. The coffin was carried on a gun-carriage, and the officers gave military honours to the soldier of the Cross. They are going to put a tablet to his memory in the Peshawur new church, with this inscription:—"Erected by the officers of Peshawur, to show the respect faithful missionaries secure from those who witness their devoted lives."' In passing through the valley of the shadow of death, his Lord was with him, and he was enabled to testify, 'My mind is in perfect peace. I have no fear. Jesus is my Redeemer. I feel that He is with me. He is very near, and has raised a wall of defence around me.' 'Tell them,' he said to his brother, 'tell them I never regretted coming to India. The blessings have been greater than my trials.

William King Tweedie, D.D., died in Edinburgh on the 26th of March, after a short illness. Few events that have occurred of late have produced a more general sadness in that city. Dr. Tweedie's powers were not brilliant, but they were of a far higher than average order, and they were directed with extraordinary faithfulness and diligence to the prosecution of his Master's work. He was ordained to the ministry about thirty years ago in a Presbyterian church in London; thence he was translated, on the strong recommendation of his friend Dr. Duff, to one of the churches of Aberdeen, and thence to an Edinburgh parish. At the disruption of the Scottish Church in 1843, he became one of the founders of the

Free Church; and few men have done better service to that church, or to the cause of our common Christianity than he has done. For many years he occupied the honourable post in that body, that of Convener of the General Assembly's Committee for Foreign Missions, and earnestly and energetically did he discharge the duties of that important office. With exemplary diligence he discharged the functions of the pastorate of a very large congregation, who now mourn his loss with no ordinary intensity of sorrow; while men of all denominations cherish a profound respect for the memory of one, whose uniform consistency, and steadfast walk in the path of Christian duty and Christian charity gained him many friends, and never provoked enmity. Beyond the bounds of his own city and his own church he is known as an author; and by many plain, practical works, which have been extensively circulated, he has spoken, and now dead he yet speaketh, to multitudes who have never seen his face or heard his voice in the flesh.

LITERATURE.

ENGLISH.

Calvin: his Life, his Labours, and his Writings. Translated from the French of Felix Bungener. 8vo. pp. 349. Edinburgh: *T. & T. Clark.*

M. Bungener has been fortunate in a subject, and Calvin has been fortunate in a biographer, and the result is a pleasant, lively, telling book. If the Swiss Reformer has had to wait long for his vindication, he has waited to some purpose. Dr. Henry's ponderous and dull volumes not only led the way but stopped it. M. Bungener nimbly skips over them and starts afresh. Stähelin sustains the credit of German scholarship, and renders his predecessor unnecessary. D'Aubigné comes forward with more pretensions, and sketches a canvas that half a dozen volumes will not fill in. Now these are all coming in at once, to say nothing of the admirable collection of *Letters* under Burnet's editing, and the monument Scotland has raised in the publications of the Calvin Society. It is a singular proof of the vitality of the man, for at no time has Calvin dropped out of sight; but by Calvinism and Calvinistic Churches, and that heroic genera of his, has managed to keep up with the living thoughts of each generation. Nor is there special reason now why men should laud his memory, but rather the reverse; since the tendencies of the time are against the logical cohesion and dogmatism of systems, and in favour of affirming well-known principles, and of a wide comprehension, if that may mean anything. But it is simply that John Calvin is one of the living forces of the world, and may turn up with great emphasis at any moment, so now—as it appears. And he is worth the most patient and minute and reflective study, none the less that, unlike this generation, he never suffers his earnestness to outrun his logic. The 'gloomy genius,' as Bossuet has handed him down among even Protestants, does not show ungraciously in M. Bungener's volume. There are men on whom life sits stern and imperious, who bow themselves solemnly to its behests, who do their work in it without many smiles—for it is usually Herculean work of the sort that men groan under. And Calvin's was one of these, but not the less earnest and deep-hearted for that. If his marriage wanted the graces of courtship, his wife had power to stir his heart to the depths. He is scarce wedded till tidings of sickness from Geneva are borne to him at Strasbourg. 'I make great efforts,' he writes, 'to resist my grievous anxiety. I have recourse to prayer and holy meditations in order not to lose all courage.' 'Thou knowest,' he writes again on her death, 'the tenderness of my heart, not to say its weakness.' He may have been sad and grave, but he was a man of no shallow or sluggish feeling who wrote of his friend—'O Philip Melancthon, a hundred times hast thou said to me, when, wearied with toil and vexation, thou didst lean and bear upon my bosom, Would to God, would to God that I might die upon thy bosom! As for me, lately, a hundred times have I wished that it had been granted us to be together.' As M. Bungener well says: 'Let us not wonder if he cared so little to preserve for us the details either of his joys or of his sorrows. Sorrows and joys before eternity are nought, and it is in the presence of eternity and not of posterity that he ever places himself.' But this, men may clearly see that the enthusiastic pupil of Alciati the jurist, the writer, whose delicate perceptions moulded the French tongue more than any single author, the punster amusing himself with his anagrams, are the same as the man who meditates gloomily the death of Servetus, and would cheerfully have meditated his own. M. Bungener has rendered grateful service by this work. It is a skilful portrait of a master who loved his labours, such a portrait as will be handed down to more than one generation. It is compact and brief, yet never confused or deficient; with that special clearness and conciseness of style that might be expected of the author of *Voltaire et son Temps* and *Un Sermon sous Louis XIV.* It is vivid, and rises into a tragic interest round the melancholy martyrdom of Servetus. And it is fair and calm, the impartial survey of one who sees with the eye of this century, the graphic enthusiasm of one who has imbibed the traditions of Geneva. Calvin has no tomb. Within the last twenty years a small black stone marks the spot where perhaps he lay. It seems only fitting. 'You contemplate him in his work; you follow him through the three centuries that have seen him so mighty—over so many minds and souls.'

Twenty-nine Years in the West Indies and Central Africa: a Review of Missionary Work and Adventure, 1829–58. By the Rev. Hope Masterton Waddell, formerly Missionary at Old Calabar. 8vo. pp. 681. *7s. 6d.* London: *Nelson & Sons.*

This is an interesting review, though, had it been less bulky, it would have been more readable. It is conscientious, and rolls on, year after year, at a steady pace, and with over-abundant leisure for reflection. Were the anecdotes, and incidents, and verbiage diminished by at least one half, it would have fully answered the author's purpose, and would have been more widely and cheerfully read. But Mr. Waddell has seen much of mission work, under circumstances of great interest, and he observes, as a missionary should, thoughtfully and patiently, and in a wise and loving spirit. And to those who are watching how the great slave problem will solve itself in America, the first part of this book will possess exceeding value. When Mr. Waddell went out to Jamaica in 1829, 'Negro congregations were rare, except in the principal towns; and the religious instruction of the slaves, and their admission to church privileges, were fiercely resisted. . . . The experiment of evangelising the slaves was in progress, and all engaged in the work were anxiously waiting for it.' The number of slaves had been 346,000 at the abolition of the slave trade in 1817, yet from ill treatment their numbers were only 322,000 in 1829, and in 1835 had diminished by another 20,000. 'The murdering system, which thus unceasingly ground down the people to death, produced fre-

quent insurrections among them. From 1678 till 1832 there were twenty-seven partial or general.' In 1760, some insurgent negroes were burned alive. Yet, through all this, 'the free people of colour were rapidly increasing in numbers, wealth, and education, and gaining a corresponding position and influence in the island. In 1830, they obtained their emancipation and full political equality with their fellow-subjects, when they numbered fifty thousand.' The white population was debased. Most of the proprietors were non-resident, and the planters' attorneys took their place. 'From the attorney downwards all were unmarried, yet all had families. A married lady was rarely seen. Some planters had not seen one since they left home; others knew not how to address one when they met her. The "housekeeper" system had become a colonial institution. It was thought cheaper than the other, but that was a mistake. . . Planters have owned to me that they were shocked, at first, by the style of living, but were laughed at and ensnared, and became, in the end, used to it, as unavoidable.' The first Sabbath was what might have been expected after such details. The people promised to come, and a good attendance was expected; and the house bell was rung. No one appearing, it was rung again; then taken out and rung through the village, but all in vain. 'We learned that the people had all gone to their provision grounds, and would not be home till night.' Matters rapidly mended, and an excellent congregation was organised. Even the hostile planters changed, and many of them gave the missionaries a grateful reception, and encouraged their schools. A curious trait is mentioned, common, it would seem, in the interior—that John the Baptist and his baptism are wonderful favourites of the people; so much, that they used often to say, 'Me go to John Baptist's Church: me pray to John Baptist.' The established polygamy requires to be delicately handled. Difficulties arose as to which of the 'sisters' a man might have, or have had, he would espouse. Some had abandoned the older and taken the younger. 'We reversed that process, and gave the old wife and mother her proper position. Fancies were discouraged; good sense and right feeling prevailed;' and Mr. Waddell affirms that he never found 'the theories of polygamy which some have maintained in favour of heathen converts necessary or applicable, either in Jamaica or Calabar.' In 1832 the last rebellion broke out, and placed the missionaries in considerable danger. The authorities were against them; some of them, Mr. Waddell confesses, were not so prudent as they should have been; and they were liable to arrests, insults, restraint of bail, and the capture of their houses by any mounted troops that were riding past. Had the masters, he thinks, been as forbearing of the slaves' lives as the slaves had been of theirs, it would have been to their advantage. 'But it is characteristic of slavery everywhere, that any revolt of the bondsmen is suppressed with unsparing vengeance.' Temperance societies were established, and not until they were needed, since it was the custom of a sober man to drink two or, if possible, three bottles of spirits weekly, nor would he be a drunkard under less than a bottle a day! The *Myal* was a curious form of witchcraft that sprung up in the island, and on a Christian soil. It affected to cure sickness, which the *Obea* produced. 'The *Myal* practitioners counted themselves angels of light, and called those of the opposite craft angels of darkness.' Most of them were members of one of the principal missionary churches; they had the Spirit, they said, and were Christians of a higher order than common. Inside the circle some females performed a mystic dance, sailing round and round, and wheeling in the centre, with outspread arms, and wild looks and gestures. Others hummed or whistled a low monotonous tune, to which the performers kept time, as did the people around also, by hands and feet and the swaying of their bodies. A man who seemed to direct the performance, stood at one side, with folded arms, quietly watching their evolutions.' Two singular marks distinguished them: one, that it was in their power to catch the shadow of a deceased person or even a living; and a poor young girl of sixteen—a feminine Peter Schlemihl, went mournfully about by moonlight, seeking the shadow she supposed was lost, and would not be comforted. The other was their hostility to the rival witchcraft of the *Obea*. Some Myalist caught a Guineaman of that craft, laid him on his back and baptised him by pouring eight pails of water on him. 'He struggled mightily to get up during the operation, but was held firmly down, while the party danced and sung round him for a full hour, to exorcise the devil. At length they bade him rise, confess his sins, and call on the name of the Lord.' Some of the converts gave sore trouble; such is one who was three times cut off from one congregation alone, for he joined others. Yet in 1862, the synod of the Presbyterian Church of Jamaica, which Mr. Waddell had helped to found, comprised 26 congregations, 22 ministers, 38 day schools and teachers, and about 20,000 persons under Christian instruction. The revival of last year is still too recent for any very decided opinion, but it seems not to have been so extravagant as many feared. From Jamaica Mr. Waddell went to Old Calabar, where he met with some characters of singular and picturesque interest, such as King Eyo Honesty and King Keppel, for a graphic account of whom, and the narrative of the Calabar mission, we must refer our readers to the volume.

Madagascar: its Social and Religious Progress. By Mrs. Ellis. Crown 8vo. pp. iv., 208. London: *Nisbet & Co.*

Mrs. Ellis has the best right to speak and to be heard about Madagascar; and of the various narratives which recent events have produced, this little book contains by far the most compact and intelligible. The story of Madagascar is like the story of the first centuries. The trials of the martyrs read like a chapter out of a Roman persecution. There is the same simple broad objective outline of truth, and suffering, and faith. The Bishop of Mauritius has remarked, that even the supernatural appearances repeat themselves. What finer answer than this of a Christian, who was asked how many times he had prayed, and replied he did not know, but 'I can tell you that for the last three or four years I have not spent a single day without praying several times a day?' What nobler attitude than that of Rasolama, who, at the place of execution, had but one request to make, that she might kneel down and pray, and so kneeling was speared to death? The Bible was to be given up to a single leaf, but she hid the leaves in the thatch, or buried them in the earth, or carried them in her bosom. In the severest torture none ever betrayed another; nor did any, either by word or letter, use any murmuring expressions, or speak against the ruling powers. Madagascar, after seventeen years of isolated persecutions, throwing up a Christian Church ten times stronger than the first, is the most notable instance in all history of the inextinguishable power of the word of God. Interesting details of the young king occupy much of the book, from which also it is painful to see, that the first fruits of free trade have been the import of 60,000 gallons of rum, which must cause great drunkenness. So close does evil halt upon the steps of good.

Manuel Matamoras and his Fellow Prisoners: a Narrative. By William Green. Crown 8vo. pp. iv. 192. London *Morgan & Chase.*

The Spanish prisoners have excited so wide and now European an interest, that Mr. Green's book will be

very welcome. Well acquainted with Spain, and a friend of Matamoras, he speaks with an authority that makes his narrative reliable. It is told almost exclusively in letters and other documents, and thus gains in simple reality, while it loses nothing in interest. The conduct of the Spanish Government and people is a striking but unwelcome proof of the fidelity of the Spanish character. From 1563 till 1863 no change—but that burning has gone out of fashion.

Evangelical Ethics; or, the Place assigned to Works in the Gospel Economy. By J. D. M'Causland, M.A. Crown 8vo. pp. viii. 207. Dublin: *Hodges, Smith & Co.* A practical treatise on Christian conduct is never out of place. The common details of life is the Christian's battle-ground. Yet no battle was ever left more to hazard, no ground less carefully examined. Questions of Christian principles, and their application to the thousand forms of Christian casuistry, are thrown too far into the background by questions of redemption and faith. The tendency is to watch the Christian faith at the expense of the Christian life. A treatise like Mr. M'Causland's is likely to have a healthy tendency the other way; for, while professing very simply to explain and recall the good old doctrine of justification by faith, it brings it into vital connection with a man's habits. It abounds in apt quotations from the Scriptures, and is a careful analysis of their bearings on the subject.

The Railway. In Six Lectures. By James Macfarlane, D.D., F.R.S.E., Minister of Duddingstone. Crown 8vo. limp, pp. 111. Edinburgh: *Paton & Ritchie.* 1863.

This is the title of Six Sermons, with the questionable headings of The Platform, The Sabbath Train, The Tunnel, The Junction, The Collision, and The Terminus; for each of which a text has been found at the cost of much ingenuity to the author, and the loss of much patience to the reader.

It will be sufficient to name the following publications:—

Paul: His Life and its Lessons. By the Rev. R. W. Thomson. Crown 8vo. pp. 53. Edinburgh: *Paton & Ritchie.* 1863.

The Royal House of Denmark and Christian Missions. Pp. 21. London: *The Book Society.* 1863.

'Good Bye!' A Father's Memorial of his First Dear Child. By John C. Miller, D.D. Pp. 43. London: *Hamilton, Adams, & Co.* 1863.

Scepticism.—A Lecture. By the Rev. William C. Magee, D.D., Rector of Enniskillen: and *William Bedell.—A Lecture.* By the Right Hon. Joseph Napier. Dublin: *Hodges, Smith, & Co.* 1863.

Alcohol, the Forbidden Fruit. London: *H. J. Tresidder.*

The Spanish Prisoners. A Letter to the Earl of Roden. By Sir Culling Eardley, Bart. Pp. 23. 1*s.* [Profits to the Prisoners' Fund.] London: *Nisbet & Co.* 1863.

The Unpreached Gospel; an Embedded Truth. By the Author of 'The Study of the Bible.' Pp. 48. 6*d.* London: *Simpkin, Marshall, & Co.* 1863.

Quarterlies.

The Journal of Sacred Literature and Biblical Record (April 1863,—London: *Williams & Norgate,*) opens with an article on the much talked-of *Codex Sinaiticus*, which the writer vigorously maintains to be 'a great fact,' and neither a myth nor a forgery, though he does not confidently predict for it the place among manuscripts claimed by Tischendorf. A second paper upon Bossuet follows, and there are some interesting notes on Malta by the late Rev. J. Chapman. There is an excellent essay upon the supernatural, viewed from the ultra-sceptical standpoint of M. Renan, and analysing his opinions in his *Etudes d'Histoire Religieuse*, particularly the chapter on *Les Historiens Critiques de Jesus.* M. Renan's 'elevated views, high appreciation of Christianity, learning, and charming style,' receive frank and honest mention, and the article is written with that Christian courtesy which is the true sign of Christian strength. Nothing can be more opposite to the passionate invective and malicious insinuation which characterise much of the inferior religious controversy of the day, and under which writers and readers hide the weakness of their learning and faith in the Divine truth they profess. Besides a paper of no great worth, on *the Bible is the Word of God*, a curious paper on the *Anecdota Syriaca*, two papers interesting to missionaries, *The Buddhist Scriptures and the importance of linguistic preparation for missionaries in general*, and a description of the Samaritan Pentateuch, read by Mr. Mills before the Syro-Egyptian Society, there is an extensive correspondence and an *Exegesis of difficult texts*, including Mark ix. 23; Luke iii. 2, 3; Rom. v. 1; vi. 20; ix. 21; 2 Tim. i. 13; and 2 Tim ii. 26. The *Correspondence* discusses, among other subjects, the antiquity of the earlier chapters of the First Book of Exodus; and in the *Miscellanies* there is a continuation of the letters excited by M. Simonides' assertions of the forgery of the *Codex Siniaticus.*

The Quarterly Journal of Prophecy (April 1863, London, *Nisbet & Co.*), commences with an *Outline of the Signs of the Times.* These are (1), The increasing interest among Christians for Jews; (2), The awakening among the Jews themselves, as evinced by their wish to purchase land in Palestine; (3), The spread of the Gospel; (4), Infidelity, lawlessness, and indulgence in carnal enjoyments; and (5), The insubordination of the young. The second article is on the two persons of Christ, His sufferings and His glory; the third on *The First Resurrection*; which is followed by *The World's Evening Tide*, and *The Day of the Lord, in the Epistles of Paul. Notes on the Book of Revelation* and *The Brazen Serpent*, reviews and correspondence, complete the number.

The first article of *The British and Foreign Evangelical Review* (April, 1863, London, *Nisbet*) is an outline of *Dr. Hickok's Philosophy.* It is by one of his personal friends, and extracted from the *Princeton Review.* The second is an article upon the first. The third, on *Adam and his Posterity*, is from the *Arian Review*; and is followed by a paper on *Laws of Moral Influence*, from the pen of Professor Pond. Two able articles have been drawn from German sources; the first, by Dr. Dorner, on the *Immutability of God*, has been abridged from the Juhrbücher (*un Deutsche Theologie* 1856 and 1858); the second by Rudelbach, *On Inspiration*, has been drawn from that writer's *Zeitschrift für Lutherische Theologie.* The Home department is made up of an article, excellent in temper and argument, on *Davidson and Colenso*; an article more critical than biographical, on *Dr. Priestley*; and a review of the *Missionary Work at Madras*, based upon Mr. Braidwood's valuable memoirs of the Free Church Missionaries, the Revs. J. Anderson and R. Johnston.

GERMAN.

Vorträge über die Propheten, gehalten auf Veranlassung eines christlichen Vereins vor Zuhörern aus allen Ständen durch Gess, Preiswerk, Riggenbach, Sartorius, Stockmeyer. Basle, 1862. [*Lectures on the Prophets, delivered in connection with a Christian Society before a mixed audience.* By Gess, &c. *Williams & Norgate.*]

These Lectures on the Prophets were delivered in connection with the same Christian society, to which we are indebted for the valuable ten lectures in defence of the Christian faith, noticed in a former number of

this periodical. As they are addressed to a general audience, they do not aim at learned or devotional exposition, but give graphic sketches of the lives and writings of the Prophets, their peculiar characteristics and influence, and brief but careful and accurate descriptions of the political and social condition of the Jewish people and neighbouring nations; they endeavour to present life-pictures, the portraits of living men, subject to like passions as we are, and to aid in appreciating the position which they held, and the work which they performed in their day and generation.

Such lectures are urgently needed. However useful and excellent remarks on isolated passages may be, and however necessary it is to view features of men's lives and portions of their writings minutely, there is a danger, lest in our haste to educe practical and spiritual applications, we use the text almost as a pretext and mere motto, and lose the very lesson for which the sacred narrative was given. Such treatment may be compared to a spelling lesson; while connected and comprehensive views, as given by the Basle lecturers, aid us in reading a whole sentence and paragraph of the wondrous record which is brought before us in the lives and writings of the Old Testament Prophets. It is only in this way that the Scriptures become truly profitable to us, and that we gain an insight into their manifold treasures of wisdom and love. Another point, which struck us in reading these lectures was, that the human side of Scripture is one of which we need neither be afraid nor ashamed. They, who had no eye to perceive the divine glory of the Lord from heaven, when he sojourned on earth, asked triumphantly, 'Is not this the son of the carpenter? is not his mother called Mary? and his brethren, James and Joses and Simon and Judas?' But the disciple who leaned on his bosom, and was nearest and dearest to the man Jesus, testified most clearly that he was the only-begotten of the Father. And in like manner, we need not be afraid that the stress which has been laid by many recent writers on the human and historical element of Scripture, must necessarily obscure our perception of the divine character of the sacred history and its record.

The series commences with a lecture on Samuel, 'the last of the judges, and the first of the prophets, with whom the period of law terminates, and the period of prophecy commences.' After a short sketch of the political, social, and religious condition of the nation, Dr. Preiswerk narrates Samuel's call to the prophetic office, and gives his view of the nature and object of Old Testament prophecy, distinguishing between prophesying in a more general sense, when men, influenced by the Spirit of God, gave utterance to truths and feelings, without conveying a revelation of new counsels of God and things hitherto not known, and prophesying, in the more special sense of the word, as is the case with the Old Testament prophets, who received direct communications from above, and thus predicted future events connected with the kingdom of God. After thus asserting the elements of prediction in prophecy, which from *à priori* reasons has been so much impugned, and often explained away, Samuel's life and influence as priest, judge, and prophet, are shortly sketched, and his relation to Saul and David considered. His apparent severity is satisfactorily accounted for by the peculiarity of his position and task in the critical transition period during which he lived. 'He accomplished the work to which he had been called. In the power of the prophetic Spirit, he had raised the deeply-sunk nation, and elevated them to a new phase of unity, prosperity, and strength. He had led them back from idolatry to the service of God, and that not in the letter of mere outward observance, but to worship in spirit and truth, to the principle that obedience is better than sacrifice. He had established a school, in which the seed of spiritual prophet-life was sown and cherished; a channel to secure for future generations that living water which in his own soul was welling up so abundantly. He had, in all probability, collected and arranged the biblical books which were then extant, and initiated his disciples into their meaning.'

The second number contains two lectures on David, ranked among the prophets, not so much on account of the prophecies which he uttered, but because his character, individuality, and historical position were prophetic. In the first lecture Dr. Preiswerk treats of David's life and character; in the second, of David's typical position in the kingdom of God. The latter contains many excellent remarks, but, probably, owing to want of space, is not so full as the importance of the subject demands. The following remarks on the early life of David may serve as a specimen of the author's style:—

'There is a peculiar aroma which pervades this period of David's life, a romantic charm, if the expression be permitted, which characterises the youth of men and nations. The spiritual and religious life, which was subsequently to be built on this foundation, appears more in the background, and prominence is given to the developement of physical and mental powers of courage, fortitude, chivalrous nobility of purpose, and above all, of what is the efflorescence of that age, friendship and love. . . . But the heroic stories and legends of other nations, which are thus suggested, fill us with profound reverence for the biblical narrative. The youth with his sling, in the Vale of Terebinths, is not a young Roland in the forest of Ardennes; David in his warfare and love no 'hörnerne Siegfried;' the founder of Israel's royalty is not adorned by a mythic garland, such as rests on the brow of Charlemagne. Biblical narrative has resisted the temptation of beautifying its grand subject with fabulous pictures, and in its simple and unadorned form, presents to us sober, stern, historical truth.'

The third lecture on Elijah and Elisha contains some excellent remarks on the credibility of this Scripture narrative, which, on account of its miraculous character, has been the object of a severe and hostile criticism. The manner in which Pastor Sartorius treats this question is the following. While he thinks that our credence of the miraculous facts here narrated is not in itself a vital point, he attaches importance to the question, as it does not stand isolated, but is connected with general views; and he justly enters into a candid and clear discussion of it, as it is by no means desirable that difficulties of this kind should assume gigantic dimensions by the vague and somewhat unctuous phrases in which it has become fashionable to hint at their existence and hopeless character, and to leave the impression, that only tender regard for religious prejudices and associations restrains the critic from applying his irresistible analysis. The old rationalistic method, represented by Niemeyer, disposed of miracles, such as occur in the history of Elijah and Elisha, by stock phrases, as limited knowledge of the powers of nature—poetical Oriental mode of narration; the fiery chariot in which the prophet ascended was easily accounted for by a thunderstorm with lightning, and the ravens were easily changed into neighbouring Orebites, whose existence it required no great stretch of imagination to suppose. Such a method is now admitted by all to be futile, and there remains only the mythical view, of which Ewald, whose contributions to the elucidation of Old Testament history are universally acknowledged, is perhaps the ablest and most profound exponent. Ewald admits, 'that the prophetical influence of Elijah was wonderful; that the whole subsequent history proves that this man alone effected a most marvellous change in the kingdom of the Ten Tribes, solely by the power of his spirit and word.' He goes even so far as to say, that however extraordinary the narratives are which we possess of

the Israelites, they can only present a feeble picture of the original grandeur and all-conquering power of this the greatest of prophetic heroes. But he maintains, that the account which we possess was written two centuries after Elijah's time, by a man endowed with 'an equally elevated and sublime spirit, who, seizing the great central idea of Elijah's life and work—the conflict between Jahve and Baal, genuine and false prophets, heaven and earth—produced a narrative which reflects in colours of never-fading brightness the highest and most truly eternal element of that period.' While fully appreciating Ewald's admissions, both as to their matter and manner, it is still obvious that, according to him, we have in the chapters of the books of Kings which treat of Elijah, truth and fiction—fiction of the highest, the most sublime kind—embodying the grandest, most ideal, and religious Truth; but at the same time fiction, not fact. We subjoin a short extract from Sartorius' reply:—

'We ask, whether such a representation of history does not deserve to be characterised as one framed to suit a theory. At all events, it cannot claim to possess that entire freedom from all presuppositions, of which our critics boast so much. . . . It is obviously based upon the theory, that miracles are impossible, and consequently never took place. We also regret that Ewald does not inform us who this Spirit, 'poetic, prophetic, and creative,' was, who appeared two centuries after Elijah—and if, as we are told, he was possessed of equal power of mind with Elijah, it is difficult to conceive why he did not exert an active and original influence on the Israel of his day. We cannot understand how the admission that the biblical narratives give only a faint picture of the original power and all-conquering grandeur of Elijah, harmonises with the assertion, that those few narratives belong to the domain of fiction. If Elijah did not actually perform the miracles attributed to him, how account for his influence, characterised by Ewald himself as a "gigantic miracle?" That the influence of Elijah was solely by the power of his spirit and word, cannot be demonstrated from history; in that case Ahab ought to have given up the worship of Baal. . . . If the influence of Elijah and Elisha consisted chiefly, not to say exclusively, in their inspired addresses, they would have surely been preserved. Besides, the apostasy of that period had reached such a height, that words alone were not sufficient to effect a national repentance, but that actual manifestations of Divine power, such as are narrated in the miracles of Elijah, were necessary.' We regret that want of space precludes us from giving the interesting remarks which follow on the peculiar adaptation of the miracles to the purpose which they were intended to serve, viz.—to oppose and destroy the worship of Baal.

We have left ourselves no room for the remaining three lectures. Professor Riggenbach, in his lecture on the prophet Hosea, treats an extremely difficult subject with great delicacy and clearness, and we admire his manly earnestness and profound spirituality. Jonah and Nahum, notwithstanding the chronological distance between them, are treated for obvious reasons in the same chapter. In the lecture on Joel and Amos, the author has not stated distinctly, whether he thinks that Israel's peculiar position in the kingdom of God continues after the first coming of the Messiah, and whether a perfect fulfilment of Amos ix. 11, 12, is still in the future.

We await with much interest the promised lectures on the later prophets.

Dorpater Zeitschrift für Theologie und Kirche, unter Mitwirkung mehrerer Pastoren, herausgegeben von den Professoren und Docenten der Theologischen Facultät zu Dorpat. 1863. 1. *Williams & Norgate.*

This theological review represents Lutheran theology, and is somewhat exclusive in its tone and tendency. The first article in this number is entitled *Regeneration by Infant Baptism: an Articulus Stantis et Cadentis Ecclesiæ*, by Prof. v. Oettingen—a rather startling title. We are grateful, however, that the author has not used the definite article, and thus placed his favourite dogma on a line with the doctrine in conjunction with which Luther used the above strong expression. In a subsequent paper on Pastor Löhe and his work in Neuendettelsan, we read the following remark on confession and absolution:—'If I have not the power of forgiving my parishioners their sins directly, without condition and reservation, I would not be a pastor for a single moment. For, if my office has not the power of loosing the sinner from his sin, it is not a delightful thing, but miserable work, which I would exchange with the first best trade.' Notwithstanding these peculiarities, we have read this number with great pleasure, as it contains much interesting information, and breathes the spirit of Christian faith and life. The account of the twenty-eighth Provisional Synod of Livland gives a picture of an active and faithful church. It was held in Wolmar, and attended by eighty-eight pastors, two candidates for the ministry, and five strangers. The Church of Livland resolved at its Synod of 1851 to devote one Sunday in the year to sermons on foreign missions; in 1856, a prayer for the missions and conversion of the heathen was added to the liturgy; and in 1857 a Special Missionary Committee was formed to assist the Lutheran Mission Societies of Germany, and to report at every synod on the progress of the work. The collections during last year amounted to about 4,000 roubles. Besides, a missionary has gone from Dorpat to India, and the subject of an institution for training missionaries has been discussed. It was also agreed, that henceforth the tenth Sunday after Trinity was to be devoted to sermons on the Jews, and that their conversion should be made a subject of prayer every Lord's day. The view of Harms of Hermannsburg, that the Jews living in Christian countries required no special agency, was designated by one of the speakers as mere theory, which is not confirmed by the actual state of things, as the habits and views of the Jews are so peculiar as to demand special measures, and men acquainted with Jewish literature, An ardent admirer of Pastor Löhe, the well-known Lutheran preacher, and author of many popular devotional books, gives a graphic account of his visit to Neuendettelsan, where, through the labours of this eminent man, a house for the training of deaconesses was founded in 1854, followed by a hospital, an asylum for the mentally afflicted and epileptics, a Magdalene institution, &c. Löhe's flock is distinguished by the intensity of its spiritual life, expressing itself in church services, and congregational meetings of great variety and liturgic excellence, and in an astonishing activity of Christ-like self-denial and charity. It need not be added, that the cause of foreign missions is liberally supported by these earnest villagers.

Allgemeine Kirchliche Chronik. Von Karl Matthes, *Pfarrer in Oberarnsdorf.* Neunter Jahrgang, 1862. Altona, 1863. [*General Ecclesiastic Year-book.* By Karl Matthes. Ninth Year, 1862. *Williams & Norgate.*]

The comprehensive character of this most useful annual will be seen from its table of contents. An introduction of six pages contains a rapid review of the most important political and ecclesiastical events of the year 1862. The book is divided into two sections, of which the first is devoted to the Protestant Churches, and the second to the Church of Rome. We have a concise and yet lively account of the different meetings—such as the Evangelical Alliance, the Kirchentag, the more important Conferences in Germany and Switzerland, a survey of missionary news—embracing the

work of the Church at home, the progress of Protestantism in Roman Catholic countries, and the operations of the Bible Society. One chapter is devoted to the history of theological literature and polemics of the day, and another to Church news from various parts of Germany, England, France, and the northern kingdoms. In an appendix, an account is given of some 'sects'—the Lutheran Separatists, the so-called Free Congregations of Germany, the Continental Methodists and Baptists. The second section gives a similarly-arranged account of the operations, at home and abroad, of the Roman Catholic Church, of her universities and literature. An obituary of theologians and clergymen of both Churches concludes the volume.

This little annual (pp. 160) contains a vast amount of information, and is written with considerable impartiality and objectivity. As a book of reference it is very valuable.

SUGGESTIONS AND REPLIES.

Advices on the Evangelisation of Italy.

II.

Dear Sir—It is my firm opinion that evangelical Christianity ought to be completely separated from political questions, and that consequently those who announce the Gospel are not to mix themselves up with politics. Let me, however, be clearly understood. I do not hold that the evangelist should be without political views of his own, or should live apart from social interests; I mean that he is to so far stand aloof from politics as never to make his work of evangelisation subservient to party interests; that he is not to blend political subjects with Gospel teaching; not to set forth political liberty as the immediate result of evangelisation; in a word, he is to declare that his preaching has a much higher scope than this. For, in truth, the Gospel has the sublime purpose of leading souls to heaven; politics aim at directing man's earthly destiny; the Gospel is occupied with eternal, politics with temporal life; the Gospel is the love of God, manifested in Christ Jesus; politics, the love of the world. Politics have the multitude on their side, the Gospel has the 'little flock.'

If these maxims be, as I believe, applicable to every country, every mission, every attempt at evangelisation, much more are they applicable to the work of God in Italy. Ever since 1848, Italy has been in revolution, political passions are in a state of ferment, but he who preaches Jesus Christ should not share this ferment—should stand above these passions. At all events, such is my firm conviction, and I am therefore led to observe, that in Italy politicians are neither able cordially to love the Gospel, nor to look complacently upon its progress.

When the Gospel began to be preached in Piedmont, in the year 1849, liberal politicians declared themselves in its favour; liberal newspapers upheld the cause of evangelical missions; orators and even ministers were heard in both Chambers of Parliament to speak on the side of evangelisation; the most influential men upheld it, and exhorted the people to attend the preaching of the gospel. Meetings for religious purposes increased in numbers, and were well attended; the Bible and religious publications were sold by thousands; sermons were listened to by crowds that far surpassed our hopes. At that time certain Christians, misled by such flattering appearances, exulted in their joy, and published in foreign religious journals reports so full of promise that one might have expected Italy to have been completely evangelised before long.

But in the course of a few months things changed their aspect; politicians grew cold; the liberty of spreading the Gospel was no longer discussed in Parliament, or, if alluded to, was treated with indifference; the courts of law began to fine evangelists and sentence them to prison; the liberal journals adopted a new tone; the influential men, who had advised the people to frequent our religious meetings, were the first to depreciate them and to call our missionaries 'Protestant Jesuits,' 'married priests,' 'Methodists and Pietists.' What were the reasons of this sudden change? We proceed to give them.

In Italy the true conception of the nature of religion may be said to be unknown. By religion is understood not a work of God *in* and *for* lost man, in order to his salvation; but rather a work of man *for* God—a work intended to purchase from Him the pardon of sins and eternal blessedness. Consequently, according to this general idea, religion consists in an accumulation of laws, rites, observances, intended to do honour to God in his saints, in his priests, *and thus to merit His favour and life eternal.* This is the notion which in Italy even priests and cultivated men hold of the nature of religion.

Now, politicians modify this notion considerably, and consider religion (that is, Christianity, after their own fashion), 1st, as a bond for keeping the people together; 2ndly, as a bridle necessary for the ignorant; 3rdly, as a means of enforcing what they consider morality; 4thly, as a school of progress, in which the people may acquire the ideas of liberty and political independence. They, generally speaking, know nothing of the Gospel but a few of its moral precepts, and in Jesus Christ they only see a great moral teacher and a martyr to liberty and national emancipation. For them Jesus Christ the Saviour of men is an unmeaning phrase, which makes them shrug their shoulders; a Christianity which does not further their political views is an absurdity, an imposture—mere Jesuitism, in short. They detest Catholicism, not for its dogmas, for little do these politicians care for religious dogmas of any kind, but because it is adverse to progress and political liberty. In 1847, when the head of the Catholic Church gave himself out a liberal, blessed were they who might kiss the holy slipper on their knees; a year later, they drove him from his throne. If it were possible to formularise infidelity so as to suit their purpose, infidelity would be their favourite doctrine!

Having, then, no definite idea of what the Gospel was when we began to preach it, they imagined it to be identical with their own conception of Christianity, and hence the protection they bestowed. In the history of the Reformation of the sixteenth century, they saw not Luther the preacher of grace and justification; they fixed their eyes on the monk of Wittemberg, who raised the whole of Germany against Charles the Fifth, and freed it from the barbarism of ignorance and despotism. In their estimation, God's work of salvation in Christ Jesus is something less than secondary: the principal thing in their mind is the emancipation of the people from priestly influence, the removal of the barrier Catholicism opposes to political progress, and the bestowal upon the nation of a religion according to their own ideas of what religion should be.

Thanks be to God, however, in Italy the Gospel has not been preached in accordance with the views of politicians, nor in any way mixed up with political considerations. Christian evangelists in Italy have

declared, and continue to declare, Christ crucified, to the Jews a stumbling-block, and to the Greeks foolishness. We have said nothing—we say nothing—either good or bad, of politics, for it is not with them that we have to do. Naturally, therefore, our politicians are disappointed, and hence their disaffection. But they were in some measure compromised. In the first instance they had encouraged and protected us; had stirred up the people to attend our preaching; they could not, therefore, suddenly begin positively to persecute us without glaring self-contradiction. Hence their persecution may be called indirect, and has consisted in the withdrawal of their protection, and their proclaiming us fools and fanatics, who, instead of preaching the essential Christianity of the Gospel—morality, philanthropy, and liberty—preach Methodism and Pietism, which they call disguised Jesuitism; and thus, instead of helping on the cause of progress, seek to lead society back to mediæval darkness! Such accusations as these soon began to thin our meetings, many departed from us, but those who had received Christ remained, and thus God made use of these politicians to purge our religious assemblies. Those who thus remained faithful to the Saviour became objects of scorn to the very men who had first induced them to embrace the Gospel.

It is impossible that Italian Liberals should reconcile themselves to Catholicism. It has too long been—in Italy more especially—the opponent of liberty and national unity and independence. And it is equally impossible that the Evangelical Churches by God's grace existing in Italy should unite with these liberals, should walk side by side, or, still less, should be led by them. Hence these disappointed spirits detest the religion of the Gospel almost more than Roman Catholicism, for with the latter it might be possible that they should come to terms, but with the Gospel never!

This has brought about a certain reaction. Two of these politicians who had some influence over the people, and were conversant with religious subjects, took up their pens to write popular works against Christianity, and all the liberal newspapers magnified these works. Bianchi Giovini published in two volumes a *Criticism of the Gospels*, which was nothing but an ill-digested compilation of what Voltaire and the encyclopedists had said beforehand. But Giovini's work was not read by the people, although one of the principal employés of the government said to me that both government and people were under great obligations to Giovini for this masterly attack upon religious prejudice. At the same time, too, the ex-priest Antonio Franchi began to bring out his works, in which infidelity was reduced to a system, and these he dedicated to the people; but for all that the people do not read, because they cannot understand them, and because a system of infidelity will never have any attraction for our Italian population, who are not fond of feeding upon wind.

This attempt, then, to propagate infidelity in lieu of Christianity having failed, the politicians tried another scheme. They would have nothing to do with Catholicism or the Gospels. The first was altogether opposed to their ideas of liberty; the second did not further them decidedly enough. And as to infidelity it did not take with the people, so neo-Catholicism arose. A member of parliament published a posthumous work of Gioberti, entitled 'Catholic Reform,' a work containing the fundamental principles of neo-Catholicism. According to this reformed creed, the Pope remains the acknowledged vicar of Jesus Christ, while he is stripped of many of the attributes which Roman Catholicism holds to be inseparable from the Papacy; the purely religious dogmas of Popery are left intact, while other dogmas which are more or less directly connected with politics are either done away with or modified; in short, it is Catholicism dressed up in liberal garb to suit Italian politicians, who care little for dogmas unless they tell upon politics. While this work of Gioberti's was being published at Turin, the question of the Immaculate Conception was being agitated in Rome, and Father Passaglia was the great supporter of the dogma, so that one may venture to say that but for him the Virgin never would have been declared immaculate. Well, it was this Father Passaglia, who took the neo-Catholic memorial under his patronage, went to Turin, and was at once, by Government and influence, made professor, then member of Parliament. It is he who, at the present time, heads the neo-Catholic party so applauded by the Government and the liberals, and joined by so many of the priests. And it is this neo-Catholic which rejoices the hearts of so many worthy English people, and is lauded even in some religious Protestant journals!

In my next letter I propose, if God will, to dwell upon this neo-Catholicism and its evil influence.

L. De Sanctis.

Genoa, *April* 1863.

The 'Society of Friends' and Missions.

Dear Sir,—The letter of my friend Wm. M. Wood, which appeared in your last, is calculated to give an erroneous view of the position hitherto taken by the Society of Friends in relation to missionary operations. It is true that this Society, esteeming a special Divine call to preach the gospel as being rightly subject to no mere ecclesiastical restriction, has always gladly liberated for foreign service such of its 'recorded' ministers as have believed themselves called to this branch of the work, and has as gladly 'ministered to their necessities' whilst so engaged. It is also true that, subject to this principle, many parts of the world have been visited by 'Friends in the ministry,' but the instances in which these have gone to the *heathen*, to tell them for the first time of Him who died for them, have been *very few*; and there is *no instance* of a person having been 'sent out' by the Society of Friends on any such mission.

The frequent visits to America, to which Mr. Wood alludes, have been, in almost all cases, visits of brotherly love to the Quaker churches there, and in no sense of the kind which is understood by the term 'missionary work.'

So far from the Society of Friends having at any time sustained those varied operations of the mission field which other churches have so nobly undertaken, it is still a disputed point with its members how far the requisite churchly commission is compatible with a full recognition of the Spiritual Headship of our Lord; and how far also any stipendiary payment to those who are engaged in making known the gospel, is compatible with that free use of spiritual gifts, which, by the words 'freely ye have received, freely give,' He enjoined upon His disciples.

The following extract from the Friends' yearly meeting Epistle of 1833, and which was published in their revised 'Rules of Discipline'* in 1861, as the then sentiment of the body, marks the indecision relative to this great subject, which still enfeebles the Society:—

'The deplorable condition of the heathen, and the degraded circumstances under which they are living, have been felt at this time, as well as in former years, to be truly affecting. And although no way appears to open for our adopting any specific measure, in order to communicate to them the knowledge of the truths of the Gospel, we earnestly recommend their benighted condition to the frequent remembrance and Christian sympathy of all our members. There are various means of

* See 4to. edit. p. 41.

diffusing a knowledge of Christianity among them, which in no degree compromise our religious principles. The holy Scriptures abundantly testify how offensive in the Divine sight are the abominations of idolatry; and we desire that all may stand open to the intimations of the Heavenly Shepherd, and follow the leadings of His Spirit into such services as He may be pleased to appoint to them individually.'

The deep sense justly entertained by 'Friends' of the need that exists for a divine qualification in the work of the ministry, and, where any specific service is presented to the mind, for a dependent waiting for clear evidences of a 'putting forth' by the Spirit of Christ, seems to have supplanted, in latter times, the due sense of that equal necessity which the moral law of love to man, no less than the spiritual law of love to Christ, lays upon Christian men and Christian churches everywhere, and which was fully recognised by the founder of the Society of Friends, that true missionary, George Fox,—the necessity to use diligently *every* agency for making Christianity known to the heathen world, that Providence has placed within their reach. The fact that 'small sections of the Church have not unfrequently accomplished very important portions of its work,' can in no way excuse such sections from a faithful cooperation in that *one work* to which all are alike called, and without which all 'portions' are valueless, the work of making known to perishing millions 'the unsearchable riches of Christ,'

Happily, evidences are now neither weak nor few, that show the Society of Friends to be awakening to a clearer view of this; so that we may reasonably hope that the time is not far distant when its members will be found, not only aiding the missionary operations of others, but supporting also a missionary society of their own. I am, &c.

B. J. Candler.

Birkenhead, April 3, 1863.

The Disputed Antiquity of the 'Noble Lesson' of the Waldenses.

Sir—I should feel much obliged to you if you would kindly allow me a very short space in your valuable periodical for a few observations on an alleged result of the recent discovery of the lost Waldensian manuscripts at the University Library at Cambridge. That result is stated by Mr. Bradshaw, the gentleman who discovered them, to be, that we can no longer maintain the antiquity of that remarkable poem, 'The Noble Lesson.' He thinks that he has discovered that there has been an erasure in the manuscript, and that the words at the beginning, 'There are already 1,100 years fully accomplished since it was written thus, for we are in the last time,' must, in fact, stand thus, 'There are already 1,400 years,' &c. Now, we should not, I think, without very satisfactory proof, depart from the commonly-received opinion as to the antiquity of this poem, for we should thus lose a most important witness to the purity of the Waldensian faith in the twelfth century. The internal evidence, furnished by an examination of the poem, is directly against Mr. Bradshaw. M. Raynouard, whom that learned historian, the late Mr. Hallam, pronounces to be well qualified to give an opinion, argues from the dialect alone that it must be the production of the twelfth century. The air of simplicity, too, which pervades it, shows that it must have been the work of a simple people. Besides, this poem comes before us in connection with a belief which very generally prevailed during the whole of the twelfth century, as to the approaching end of the world. We find that this belief was grounded on the well-known passage in the Revelations, in which St. John speaks of the loosing of Satan after he had been bound for 1,000 years. It was supposed that this period began with the Nativity, and that when, after its expiration, Satan had reigned for a short time in the person of Antichrist, the world would be destroyed. Thus, then, we can well understand the solemnity of the warning, which, on the supposition that this poem was the production of the fifteenth century, when this belief does not appear to have prevailed, loses its emphasis: 'We ought to watch and pray, for the world is near its end.' 'Therefore, we ought to covet little, for the time is short.' We find also that, in accordance with the common phraseology of the eleventh and twelfth centuries, the Jews and the *Saracens* are called the bitter persecutors of the primitive Christians. In fact, they were supposed to be the only Gentiles who could be combined with the Jews in opposition to them. We can account for the prevalence of this absurd error in the twelfth century, when the armies of Europe were rushing, like a torrent, on the plains of Asia; but it ceases to be intelligible in the fifteenth, when the religious phrensy which prompted the Crusaders to engage in war with the Saracens, for the possession of the Holy Sepulchre, had passed away. Again, the poem contains no reference to the times when the Waldenses were baptized with a baptism of blood: it speaks only of their imprisonment, of the depredations committed on them, and of the calumnies to which they were exposed, on account of their profession of the pure faith of the gospel. This omission would be perfectly intelligible on the supposition that this poem was written in the twelfth century, when the fiery trials of the Waldenses had not commenced. But one, writing in the fifteenth century, would surely refer to the fierce persecution which raged against the French Waldenses at the close of the fourteenth century, when they were called upon to glorify their Divine Master in the fires of martyrdom. Besides, if, as some suppose, the period here spoken of is to be reckoned from the time when St. John wrote these words: 'Little children, it is the last time,'—that is, in the year 91, we should come to the conclusion that this poem was written in the year 1491, four years after a numerous army, in obedience to the edict of the Pope, marched into the valleys for the purpose of exterminating the heretics. I could easily assign other reasons for retaining the popular belief, that this poem was the production of the twelfth century; but I must not trespass too long on your attention.

I am, Sir, yours very faithfully,

Arthur R. Pennington,
Vicar of Utterby, near Louth.

Louth, Lincolnshire, *April* 13, 1863.

For use in Library only

For use in Library only

I-7 v.1
Christian Work (London)
Princeton Theological Seminary-Speer Library
1 1012 00311 2630